



SEPTEMBER

*formerly*  
1944

No. 5.  
Vol. 37.

Central-Blatt and  
Social Justice

# SOCIAL JUSTICE REVIEW

*... in this issue:*

The Basis of Enduring Peace :- Business as a System of Power (concluded) :- A Bishop's Appeal to the Laity in 1867 :- The Eighty-Ninth Milestone of the Central Verein

OF THE C. C. V. OF A.



## Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor,  
Member of C. C. V. of A.

We make society badges, banners,  
and flags for all of our Catholic  
societies. Catalog on request.

### *Wholesome Reading*

## ST. DOMINIC AND HIS WORK

By

PIERRE MANDONNET, O.P.

Translated by

Sister Mary Benedicta Larkin, O.P.

\$5.00

B. HERDER BOOK CO.

15 and 17 South Broadway

St. Louis, 2, Mo.



## Money to Loan

We make loans on first real estate mortgages (no bonds), on security of parishes and Catholic institutions in Minnesota and adjoining states. Our own funds at low interest rates. Liberal prepayment privileges. No Commission. Borrower pays only appraisal fee and necessary expense of completing loan.

Write to:

### The CATHOLIC AID ASSOCIATION OF MINNESOTA

J. M. Aretz, Frank Jungbauer,  
Grand President Grand Secretary

47 West 9th St.

Box 364, St. Paul, Minn.

## PRINTING

BOOK AND COMMERCIAL

Neatly Executed at Reasonable Prices

Estimates on all kinds of printing  
gladly furnished.

### Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"  
and "The Bulletin, Official Organ,  
National Catholic Women's Union"

## Catholic Knights



## of St. George

Organized 1881

DO NOT WAIT BUT PROVIDE NOW FOR THAT  
PROTECTION WHICH YOU WILL NEED IN  
CASE OF SICKNESS, DEATH OR OLD AGE

Membership in the Catholic Knights of St. George provides you  
with this protection. Its record of 63 years is one of mutual help and  
Catholic Action for its Church and fellowmen.

Write for information to:

JOSEPH J. PORTA  
Supreme Secretary

JOHN EIBECK  
Supreme President

709 BRIGHTON RD., PITTSBURGH, 12, PA.

### IN PRESS

## NATIONALISM AND INTERNATIONALISM

*A Christian Interpretation of  
Basic Principles*

PRESENTED TO THE DELEGATES  
of the

CV AND NCWU, IN CONVENTION ASSEMBLED  
AT ST. PAUL, MINN.,  
on Sunday, August 20th

By

MOST REV. ALOISIUS J. MUENCH,

S.T.D., P.S.Dr.,

Bishop of Fargo, North Dakota

CENTRAL BUREAU PRESS

3835 Westminster Place

St. Louis, 8, Mo.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.  
Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879.  
Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, 8, Mo.



# SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXVII.

September, 1944

3

No. 5

## THE BASIS OF ENDURING PEACE

THE task which the political world must face is the reconstruction of the social order. Mankind desires more ardently than ever social, national and international peace. To continue this global war much longer will prove suicidal. Even those who are rising superior in the conflict must realize that a mutual understanding and co-operation must be effected if the world is to continue.

The great difficulty for those in power will be to come to an agreement on the terms of peace. The plan proposed will necessarily have to be clear, concise, and on the broadest lines feasible. The terms of peace enjoined on the conquered nations dare not be contrary to the divine plan. To have stability and immanent growth, the new social order must be in accordance with the will of the Author of mankind. God's supreme authority must be acknowledged by all. The natural law must be accepted and made the basis of the new order.

Since God is all-good He must have had a good purpose in mind when creating man and this his temporal abode. Moreover, God is all-wise and all-powerful; hence, His purpose cannot be frustrated without detriment to rebellious subjects.

God left no choice to the material world. Here we find all things made in number, weight and measure. There is no frustration of the divine plan possible in the physical world. Nevertheless, we have many fine patterns of altruism in the physical world. For example, a forest may well teach man how to live in harmony with his fellow men.

Men, however, differ from stones and plants, or electrons, in a distinct and essential respect. They can choose to accept God's pattern, or refuse to do so. A plant can't choose to grow up or down, a stone can't decide to sink or swim. But man can violate the laws of his nature; he can choose to be good or bad.

We all know the consequences of breaking the natural laws, say, of physical health. Expose yourself to pestilence and you get the plague. What happens if we break the natural laws of

moral and social health? If we produce societies which violate justice at every turn? Or if citizens practise sin or crime? In fact, we are observing it in the world catastrophe today. War is the result of injustice somewhere. It is a social evil, the result of wickedness in human hearts; and "the wages of sin is death."

The human family has been elevated to a supernatural plane and given a supernatural destiny. The religion accepted as the basis and foundation of the new order must therefore be that of the God-Man, Jesus Christ. At the very dawn of human history man ignored the Divine plan, thus making it impossible for mankind to attain its appointed destiny. Jesus Christ assumed our human nature, restored the pristine order and enabled us to regain our lost heritage. The Divine Savior of the world and His mediation with the Godhead must be acknowledged.

To stop with the natural law would be ineffective. The Code of morals that was revealed under the Old Covenant and perfected by Jesus Christ, Redeemer of the world, must form the source and basis of the social order if men are to enjoy the peace promised to men of good will.

Only by imitating God's love for all men do we learn to treat one another as God would have us treat one another. In all our dealings with others, not only nation with nation and race with race, but in our own individual relations with others, men and women, parents and children, employer and employed, we are dealing with human souls for whom God suffered and died. Each one of us individually will have to answer to God for our treatment of every human creature with whom we come in contact. Only by remembering God's love for us and our dependence on Him, shall we arrive at the justice and truth and mercy which are needed for real and enduring peace.

However, it is one thing for man to know his relations towards God and the neighbor, and quite another thing to observe them. Man is prone to evil from his youth, hence we may expect that there will be "wars and rumors of war" till the crack of doom. Still it is our plain duty



to cherish peaceableness and to counteract war-mindedness.

Christians know that in creating man "a little lower than the angels" God had in mind a pattern for social relations we call ethics, the rules of right or wrong, of a personal behavior. We know, too, that He had a pattern in mind for human relationships in society, a pattern we call social justice. Law is valid in the world of human beings just as it is valid in the physical world. Ethics and justice are the blueprints for man singly and collectively. They are God's law—the "natural law," which must be learned and put into practice by all men.

Social peace can come to a society only when it is just. The natural law—justice—is the only blueprint for human society.

Christians everywhere are under a terrifying responsibility. They are the guardians of the natural law. They are charged with the task of keeping God's will for man or society before the eyes of men. They possess the only long term solution for this war-minded world. Out of the babel of conflicting peace-plans their voice must be raised proclaiming social justice, the solution that is rooted in the very nature of man and society, since it is the will of the Creator who made man—and society. Though the task may seem hopeless at times, we Christians know that all that is good, and stable in human society has its roots in the laws of God.

The Declaration of Independence and the Constitution of these United States are abstracts of the natural law. "We hold these truths to be self-evident"—"that all men are created equal" and "all men have a right to life, liberty, and the pursuit of happiness." These tremendous affirmations flow directly from the natural law. The supreme dignity and value of the human person, from which come man's inherent right to freedom and equality, the integrity of the family group, the right of free association, the subordination of state government to law, the existence of an international society of nations also subject to law—all these are the essence of the natural law, as interpreted by the Christian religion.

Our responsibility with regard to social relations is, indeed, dreadful. But, let us not shirk it. We can't choose not to be a light set in the darkness, not to be the leaven of the new order, a city set on a hill; for these are exactly the things Christ has called us to be. Either we are this—or we are fit to be cast out. As we face the confusion of society we must feel that the task, hu-

manly speaking, is beyond our strength. How can social order or peace be restored against the pressure of so much misery and hate and oppression and revenge?

We do not stand alone. God is not asking of us an effort that is beyond our strength, for He has promised literally and specifically that "we can do all things in Him who strengthens us." He promised that the power of the Holy Spirit, Whom He would send, would abide with us.

The promised Power from on High assists us with His Gifts of wisdom, understanding, fortitude and counsel. What use are we making of these promises and tremendous powers? Do we really believe in the dynamism of God? Do we believe that these things are promised to us as Christians? Do we take Christ literally when He says "fear not, for I have overcome the world"? And if we don't take God literally, then where is our faith, the faith that can move the world's mountains of ignorance and apathy and hatred and despair?

There has been more energy and dynamism behind the flood of violence or destruction and nihilism launched by the Nazis. There have been diabolical powers let loose from the abyss. We cannot fight these simply by our own feeble human resources. We have—in merest self-defense—to turn to the power of the Holy Spirit. We must implore His help, that He may instruct our stumbling speech—strengthen our timid hearts and direct us to speak with dynamism and power and truth and life. "For our wrestling is not with flesh and blood but with principalities and powers, with the rulers of this world of darkness, with the spirit of wickedness in high places . . . so take ye up the sword of the spirit, which is the word of God."

The world must realize that "from God, through God and unto God are all things"; not until this basic truth is accepted and glory to God is given may we expect the peace which the world cannot give—"the peace of Christ in the reign of Christ."

Let us add a prayer of our saintly and sorely tried Sovereign Pontiff, Pius XII:

"May it please Our Divine Redeemer, from Whose lips went forth the cry 'Blessed are the peacemakers,' to enlighten those in power and the leaders of peoples; may He direct their thoughts, their sentiments and their deliberations; may He give them in body and soul the vigor and strength to overcome the obstacles, the lack of trust and the dangers which lie strewn on the



path of those who would prepare or achieve a just and lasting peace!

"May their wisdom, their moderation, their determination and their lively sense of benevolence succeed in diffusing a ray of comfort on the blood-stained and tear-stained threshold that leads us into the fifth year of war, and give to the surviving victims of the cruel conflict, as they bend beneath their overpowering burden of sorrow, the happy hope that this year may not pass stamped and blackened by slaughter and destruction, but

may mark the opening and dawn of a new era of brotherly reconciliation, and peaceful, industrious reconstruction. In this trust, We impart to all Our beloved sons and daughters of the Catholic world, and to all those who feel themselves united to Us in love and work for peace, Our paternal Apostolic Benediction." Pope Pius XII, Radio Address, IX-1-43.

FR. FREDERICK A. HOUCK

Toledo, Ohio

## BUSINESS AS A SYSTEM OF POWER

(Concluded)

IN 1891 *Rerum Novarum* expressed the same opinion. Indeed, big business grew fat on the premises of economic Liberalism. Wielding political power in addition, it entrenched itself behind customs tariffs and thus was able to develop cartels which in turn invited international alliances between business groups. On the other hand, the growth of the trade union movement caused the formation of employers' organizations and their desire to combine in peak associations. Strangely enough, Dr. Brady ignores almost entirely the labor movement and the role it played in the rise of business organizations and of Nazism and Fascism. Thurman Arnold, whom he quotes approvingly in a footnote (p. 15) explicitly mentioned the labor union movement—between trade associations and trusts—and remarks: "Such a distribution system could not adjust its prices. It needed a general with quasi-military authority who could order the workers to work and the mills to produce."

Dr. Brady might profitably have pursued this line of thought. Lack of income and price adjustments was the main reason for the stalling of the economic process in Germany; may we not conclude that perhaps it was not so much the organizations as such—most of them prove weak anyway in a major depression—which invited the political derailment leading to Naziism, as the lack of mutual understanding and of the will to compromise in the struggle of antagonistic interests?

The role Russian Communism played in the tragic development of Germany and Italy is also ignored by Dr. Brady. Russia, after all, was the first nation to become totalitarian. Lenin was the first to call freedom a "bourgeois prejudice," and to act accordingly. There were lines of influence

and inspiration leading from Russia to Italy and Germany. And yet Russia had neither cartels nor peak organizations, nor even functioning unions. She destroyed the incipient Russian Democracy and rejected the idea of freedom. She taught all anti-democrats and anti-liberals in Italy and Germany the lesson: "It can be done *if* you are prepared to be ruthless to the utmost."

The lesson was carefully heeded, particularly in Germany. Thus by ignoring the role played by Russia in the tragedy of Germany, the author deprives himself of an insight into one of the primary causal factors of the turbulent history of our time. As early as the close of 1917 Maximilian Harden, in a public address in Berlin commented on the Russian revolution, as follows: "The great earth-shaking event of our era is not the war—it is the Russian revolution. It will transform the face of Europe."

Dr. Brady might also have investigated the internal causes of the weakness displayed by the German workers' organization. He would have discovered that in the decisive years of the Weimar Republic the Communists sided with the Nazis rather than with the "social Fascists," i. e., the German trade union movement. The democratic labor groups, numerically overwhelming, were subjected to the pressure of the anti-democratic forces of Communism on the one hand and of Naziism on the other. When the fateful error was discovered by the leaders of German Communism, it was too late. Their conspiracy and co-operation with the anti-democratic forces had forged one more link in the complex chain of causes which finally brought Hitler to power.

In analyzing the role of business in the rise of Naziism and Fascism the author owed it to the



reader to explain why business was so strong in the face of eight million organized workers who were well entrenched in strong positions. It would be to no purpose to tell us that the depression had weakened the unions because it had likewise weakened the cartels and had reduced to empty shells many of the imposing organizations in Germany.

In passing, we note that the role of business in the actual attaining of power by Naziism is unduly stressed in this book, and yet insufficiently analyzed. Naziism tapped forces in Germany which lie much deeper than the level ever reached by business and economic interests. The present article is not intended to investigate these causes. However, it may be said that *part* of Germany's organized business—the big dyestuff trust, for example, did not participate—accepted Naziism as an alternative to chaos, even as did so many liberal intellectuals of Germany. I regret to say that Naziism caught the imagination of this social category sooner and more profoundly than it did the workers, many businessmen, and the great majority of churchmen.

It is now we reach the point of deepest disappointment with "Business As A System of Power." The author has nothing to say about the role of Russian Communism; the insignificant remarks about Russia are found in a brief comparison between Italy and Russia (pp. 55-58). Otherwise Russia is hardly even mentioned. Instead, Dr. Brady makes a startling case to show complicity on the part of the Papacy (e. g., in the encyclicals) in its dealings with Fascism and Naziism. His case, however, is confused and contradictory. He resorts to impossible constructions and suggestions, to hints and insinuations. If the reader doubts this I invite him to consult page 22 ("spiritual imperialism of the Catholic Church"), page 23, where the reader is informed that Baron von Ketteler devised a social program which Bismarck adopted in large part. This program, it is said, finally led to *Rerum Novarum* which in turn, according to Dr. Brady, "contributed greatly to the success of Fascism."

On page 64 we read this: "In the Lateran Accord of 1929 Fascism adopted (!) the Papacy on condition that the Papacy concede popular allegiance to the objectives of Fascism and the State and empire in which these objectives were embodied." The same idea is to be found in a footnote on page 59. On page 64, concerning *Quadragesimo Anno*: "In the main, the document pos-

sesses historical significance primarily for its wholesale acceptance of the tenets underlying the Fascist social program." Also concerning the encyclical (p. 59): "It not only formally endorsed Mussolini's Fascism *per se*, but also recommended the formula as a panacea for all other industrial countries as well."

This sensational statement is to be found on page 62: "Leo XIII saw fit for the first time to commit the church to full support of the capitalistic institutions." The links are thus clear: A church which gives "full support to capitalistic institutions" is forced, by the logic of circumstances, to allow itself to be "adopted" by Fascism and will subscribe, in *Quadragesimo Anno*, to its tenets. And yet, on page 63, we are told that *Rerum Novarum* in 1891 although (see above) giving "full support to the capitalistic institutions," taught a "recrudescence of the corporate organization of society." And in order to make the relation of the Church to Fascism perfectly clear the Catholic Church is mentioned in the first place among the three component elements out of which Fascism arose. The fundamental objection *Quadragesimo Anno* raised against Fascism is consigned to a mere footnote and dismissed with the remark: "There was some bitter to take with the sweet." That's all, folks!

What a circus the Catholic Church is, in the eyes of Dr. Brady. In 1891 Leo XIII "saw fit" to subscribe to a full support of the capitalistic institutions. Forty years later Pius XI "definitely rejected free competition and the 'past errors of the individualistic school as the true guiding principles of economics.'" But in 1891 competition still belonged to the basic capitalistic institutions to which, as the author told us, Leo gave "full support." Pius XI precisely as "fully" rejects them and has himself "adopted" by Fascism.

A fundamental principle of Catholic social philosophy is the principle of subsidiarity. *Quadragesimo Anno* emphasizes it and Nell-Breuning, in his book on "The Church and Social Reorganization," explained its meaning and far-reaching implications. Dr. Brady, otherwise a careful reader and an expert in literature and source material, might have given some consideration to Nell-Breuning's book, if he wanted to analyze the meaning of the Catholic social philosophy with regard to Naziism and Fascism. He did not. Had he done so, he would have discovered that the Catholic idea of a corporative order differs fundamentally and absolutely, on principle, from any totalitarianism. For a simple reason, but one



reaching into the innermost depths: for reasons grounded in *theology*.

The Church, living in a world which today shouts the vocabulary of a Robespierre and tomorrow broadcasts the shouts of a Hitler, makes use of the wisdom and charity which her dogma and the experience of almost two thousand years of relations with occidental men have given her. The Catholic Church has buried so many Robespierres, Hitlers and Mussolinis, and will bury our modern shouters too, without relaxing her basic doctrine that God created man to His image and likeness, that is, as a person. All the liberals

of today, when all is said and done, owe their belief in man as a person endowed with inalienable rights to the Christian tradition, however secularized it may now be. When the links between this Christian tradition and the belief in man as a person are severed, the time is ripe for the Hitlers and the Mussolinis. Among those who capitulate first are the masses of liberal intellectuals. They cannot do what the Church is able to do: they cannot *wait*. And they lack what the Church has: the promise written in large letters inside the dome of St. Peter's: *Non praevalerunt*.

G. F. LINNICH

## A BISHOP'S APPEAL TO THE LAITY IN 1867

**A**FTER thirty years of political reaction, imposed on the people of Germany and Austria by their rulers, the year 1848, frequently referred to as "the mad year," gave them the right of assembly and free speech. The Catholics of the German Federation of those days, which included Austria, were not slow to make use of the opportunity now granted them to exert influence on public life. It was their determination to accomplish this purpose led to the organization of the General Congress of the "Catholic Society of Germany," known at that time also as the "Pius Society," which name it was given in honor of Pius IX. The first of these mass demonstrations, more recently known as "Katholikentage," until suppressed by the National Socialist regime, was conducted at Mainz in 1848. It was on this occasion, Wilhelm Emmanuel v. Ketteler, a member of the German Parliament at Frankfurt a.M., in his notable banquet address suggested a collection should be taken up then and there for the poor of the city. Impressed by his flaming words, the participants contributed several thousand dollars for the charitable purposes the zealous priest, who was soon to be made Bishop of Mainz, had pleaded for.

These Congresses were conducted not merely in what became in the beginning of 1871 the German Empire; a number of times they were held in Austrian cities. Of particular interest is the Eighteenth General Congress of the German Catholic Society, conducted in the capital city of the Tyrol on September 9, 1867. Within a year after the battle of Königgrätz (called Sadowa by the

French), the committee charged with the responsibility of arranging for and conducting these meetings deliberately chose Innsbruck, evidently with the intention of demonstrating that Bismarck could expel by force and civil war Austria from the German Federation, but that he could not sunder the ties of blood, of a common religion and culture which united Catholic Germans. Those opposed to Bismarck's policy considered central and upper Germany, and not the Germany east of the Elbe, as the true heart of the nation. It was on the battlefield the Prussian statesman decided a question which had long agitated the German mind, whether the new Germany, in formation since 1815, was to be what was known as Major Germany or a Minor Germany. With other words, whether or not Austria, with its German provinces of the Tyrol, Styria and Carinthia, should be permitted in the Union of German States or excluded. By a fateful decision the latter course was carried out.

These political questions were undoubtedly in the minds of most participants of the great meeting held in the ancient city on the Inn. They were not, however, referred to in his address of welcome by the Bishop of Brixen, in whose diocese the event transpired. The intrepid prelate, Vincent Gasser (1809-1879), convinced that great dangers threatened Church and Society, appealed to the laity to engage in what has come to be known as the Lay Apostolate. It appears remarkable, a Bishop of the Tyrol, whose people had not at that time been seriously affected by tendencies dangerous to faith and morals, should



have perceived so clearly, as did Brixen's ordinary in 1867, the need of rallying the laity to the defense of the sacred possessions of the Catholic world. To an extent, he anticipated the words of Pius X: "Catholic social action has always gone to the aid of the Church and the Church has always welcomed and blessed it."

After the customary salutation, Bishop Gasser assured the assembly he was certain the members of the Catholic Societies of Germany felt quite at home in Innsbruck, "for you stand here on German and Catholic soil. The Tyrol has never renounced its German sentiment, though it did not always prove it by glorious actions. In the epic tales of the Middle Ages, Tyrol is the classical land, and at the beginning of the nineteenth century this small country of Tyrol gave the signal for the beginning of the battle for German liberty. When at that time the Tyrolese unfurled their Sacred Heart banner, the torpor of resignation melted away in the hearts of the down-trodden German people!

"You stand here on Catholic soil, for Tyrol by God's special providence has received the priceless privilege that in our land the Catholic religion is not merely a private affair but also a public affair. Therefore it has become the soul of our national existence. The Tyrolese know how highly this treasure must be valued and therefore they do not care what the daily papers may say about it. The people of the Tyrol know from experience that in times of danger they are acclaimed heroes by the press, whereas in times of peace they are treated as Cinderellas (great applause).

"According to the opinion of 'liberal' newspapers, in the first place of the Jewish papers,<sup>1)</sup> which nowadays thrive so well in Austria, the Austrian monarchy had no more pressing obligation than that of doing penance in ashes and sackcloth, because it has upheld the Catholic religion in public life since the time of its first rulers, the Babenberger. Yes, according to the mind of these papers, the Catholic Church could not have committed a greater crime than that of interpreting her divine mission in this sense: not only the individual but also the State is obliged to observe the mandates of religion. However, I must take up my subject, and I do so by apologizing to this august audience for having spoken about the affairs of the Tyrol. I would not have dared to

do so, were it not that conditions in our small State reflected those existing in the Empire. Every battle is preceded by a skirmish of advance guards and so my remarks may be accepted as a brief preface.

"This General Meeting is composed of delegates from the local societies of Catholic Germany. These Catholic societies are fundamentally unions of Catholic Laymen, who co-operate for the purpose of protecting and promoting the interest of the Church. This consideration brings me to the subject of my discourse, namely the participation of the Catholic laity in the affairs of the Church and the promotion of the Church's interests by them.

"The Catholic Church has been blamed time and again for having barred lay persons completely from exerting their influence on her and for keeping herself in complete isolation. They say that the Catholic Church will encounter great difficulties in the near future and that she will be obliged to weather great tempests. All of these hostilities will be directed especially against the independence of the Church. They predict that the Church can survive these storms only with the assistance she will receive from the laity. But, they say, the laity will only go to the rescue of the Church, provided the latter will grant them so predominating an influence that they will be recognized as another independent power.

"We live in an age, ruled by materialism. Perhaps the Catholic Church has never been charged with the solution of a greater task than the one she now faces. When the Christian Religion was first spread, she found as material to work on a diseased civilization and a corrupted human race. However, in those days the poison was carried by foreign bodies, whereas it is now found to a great extent in her own body. Furthermore, these attacks, they say, will be directed against the independence of the Catholic Church. That is true, for it is exactly the independence of the Church is the fundamental reason why she is more hated than all Protestant denominations taken together. They say again: the Catholic Church will be able to weather these storms only with the assistance granted her by the Catholic laity. This is also true; for next to divine assistance from heaven, the Church obtains its most powerful support from the enthusiastic loyalty of the Catholic people. They also say: the Church will receive the support of the laity only on condition that the Church allows the lay people an insight into her affairs, in order that the laity may gain the con-

<sup>1)</sup> This press was radically liberal and openly anti-clerical. It was favored by liberal politicians and statesmen, and was thoroughly capitalistic to boot.



viction that the independence of the Church is in reality their own. Such a statement reveals a dangerous confusion of ideas in regard to the position the individual lay person occupies in the Church. In plain language, it is demanded the laity should be assigned a decisive influence in all Church affairs. A concession such as this would be a great mistake and prove to be an impossibility.

"We ask, should this influence be unrestricted? No, they say, since the lay people exert no influence on the formulation of the creed. Yet negative definitions and determinations are nugatory; we want something positive to determine this laical influence. This positive element consists in the loyal profession of the Church's doctrine and the docile submission to the divine authority of the Church. For the word of the Apostle Paul applies to each and everyone: 'The just liveth by faith.' (Hebr. 19, v. 38).

"Wherever the Catholic Church meets a lay person loyally attached to the Church, she esteems him and joyfully welcomes him as her collaborator, for she has not forgotten the words of St. John, the Apostle: 'We are to receive such that we may be fellow-helpers of the truth' (III. John 1, v. 8). We wish to be 'fellow-helpers' in spreading truth and in promoting the faith. Proofs of this attitude are furnished by the annals of the Church from every century of her existence. I pass over these proofs to mention only the Catholic societies of recent days. They are societies of Catholic lay people interested in the welfare of the Church and for this reason they are favored by the Church in an especial manner. A more striking proof of the attitude of the Church in regard to the laity is this General Meeting of the Catholic societies, which is honored by the presence in our midst of the Most Rev. Bishops of Linz and St. Pölten, my dear friends and colleagues. Additional lustre will be added to this event by the presence of the Prince-archbishop of Salzburg and the Prince-bishop of Trent. I expect, moreover,

that this General Meeting will be addressed by distinguished laymen who will give expression to their enthusiasm for the welfare of the Church. I also expect that laymen will speak their mind and voice their sentiments in regard to the internal fortification of the Church and the external defence of her rights and interests. And I have no other opinion than that voiced by the Apostle Paul: 'Let all things be done according to order' (I. Cor. 14, v. 50). I have no other wish than this, that God may bless your discussions; I have no other desire than this, that your inspired voice may re-echo far and near, among the citizens of this capital, throughout the Tyrol, throughout all Germany and especially throughout Austria (applause). For, gentlemen, I am constrained to confess sorrowfully: Nobody has at present greater need of being roused to Catholic ideals and Catholic enthusiasm than we Austrians (exclamations: very true). Why is our beloved Austria in a state of such great confusion, to the extreme sorrow of the good Catholics of every country from the rising sun to the setting sun? Let us be frank: Austria is at present in such great confusion for this reason: She has lost sight of her mission, i. e. her Catholic destiny! (great applause). May God change this condition, may He soon change it, before it is too late!"<sup>2)</sup>

Thus the Bishop of Brixen in 1867! The term Lay Apostolate was not yet used in this appeal to the laity; but what Bishop Gasser did was to clearly define the position of the laity desirous of participating in the Apostolate of the Hierarchy. His exposition of the need of lay co-operation in the Apostolate and of Catholic Action may serve as a reminder even today of what the Church expects of the laity. On the other hand, it appears desirable Catholics should not permit their zeal to outrun discretion. The Constitution of the Church cannot be changed at will; its divine origin does not permit of its being subjected to majority rule. But "fellow helpers of the truth" all Catholics should be.

Despite his tribute to the qualities of the ordinary Frenchmen by whose side he fought in the last war, Georges Bernanos, well known Catholic writer, denies emphatically that "the world will be saved by the movements of the masses," as affirmed by "the little bourgeois intellectuals of Communism." That is the task of the élites and that is why M. Bernanos calls them

to order for betrayal of their mission. He foresees the danger that the common people may become so desperate in the face of plutocracy that they will lose, with the proper sense of property, liberty also and from capitalism of the capitalists seek refuge in state capitalism—"murer dans ce bloc de béton."

<sup>2)</sup> Bishop Gasser presented a notable memorandum on the decree of infallibility to the Vatican Council.



# Warder's Review

## *The Latest Abomination*

IT was the title over a news item, printed in the Transatlantic Edition of the *Daily Mail* of London, "Doctor Reveals 'Artificial' British Babies," reminded us of what the late Charles F. Lummis said while engaged in a controversy with Brander Mathew some time in the beginning of the present century. Addressing himself to that well-known scholar and writer from the "Lion's Den" in *Out West*, the noted Americanist roared:

"Civilization is that stage of human culture, in which the people of Hoboken are conscious of being a good deal smarter than their creator. They have invented criticism, divorce, race-suicide, yell journalism, and various other reproofs of their maker."<sup>1</sup>

But one abomination they had not yet at that time thought of, artificial insemination. It has remained for the present generation to undertake and promote this method of fertilizing not alone barn yard beasts but also human beings. The account printed in the Weekly Digest of the London daily, distributed in our country for the edification of the American people, we presume, states:

"First announcement that three babies have been born in Britain as a result of artificial insemination to which a man other than the husband has contributed is made in a medical journal.

"Dr. Margaret Hadley Jackson, in charge of the Exeter, Barnstaple, and Totnes clinics of the Family Planning Association, reveals that where a husband is irremediably sterile and the wife normal, artificial insemination is carried out if both parties are willing.

"She adds that insemination from faulty husbands has been attempted, but without much success so far."<sup>2</sup>

What "reactionary Britons" may say to this, we have not as yet been able to learn. Artificial insemination of cattle, discussed and practiced also in our country, has its opponents over there, as a controversy carried on recently in *Time and Tide* has shown us. Among the defenders "of this rather foul business" was a woman, who was reminded by "Humanitarian":

"Anyway, I'm sure Mrs. Clay is wrong when she calls it a godsend. I simply don't believe that God sent it. I think it was much more likely one of these confounded scientists, from whose cleverness good Lord deliver us."

The fault is not entirely the scientists; in an age of faith men would not have abused "progress" as has our generation. Science in the service

of materialism and mammonism was bound to commit errors and produce new evils, having been tempted and led by the philosophers to disdain those things "that an old-fashioned Jehovah set as a pattern for the little world which was one of His diversions," to quote Lummis once more.

## *Organized Labor Divided*

AN editorial by Daniel Tobin, President of the powerful Teamsters' Union, affiliated with the A. F. of L., published in the organization's monthly, deplors the division existing in the ranks of labor. "What's wrong with the labor movement?" Mr. Tobin asks. "Are we losing all our punch? We seem to get nowhere in Washington before the present Congress. Even heads of Departments just courteously listen to the representatives of the A. F. of L. and the C. I. O., and then after the representatives leave the office they turn around and whisper and, I assume, say, 'Well, that's the same old story. We've got them in the bag, anyway.'"

Continuing, this influential labor leader mentions as the cause of the failure of politicians to hearken to labor, the lack of unity. Mr. Tobin admits there has been no conference between the A. F. of L. and C. I. O. on unity for almost two years, so he adds:

"We must be lacking something that we had in the years past when we were struggling to build up this labor movement, and we must get that something back. Perhaps we need new leadership, leadership that has courage and the interest of the workers at heart to such an extent that they will, if necessary, sacrifice themselves in order to accomplish the things that labor needs."

How serious is the rent which divides organized labor today, an article by John Kmetz, District President United Mine Workers of America, reveals. It is in the semi-monthly organ of the organization, *The District 50 News*, he accuses Brother Tobin of having torpedoed labor unity negotiations and of having prevented the miners' return to the A. F. of L. Mr. Kmetz says in this regard:

"It was Tobin who was Chairman of the A. F. of L. committee that was supposed to pass on the Mine Workers' application, but did nothing except stall for a year. Finally, in disgust, the U.M.W.A. withdrew its application and unity again was prevented."

Considerations of a political nature are said to have hindered the attempt of the two major labor organizations of the country to reach an understanding, and that political pressure ultimately

<sup>1</sup>) *Out West*, Oct., 1907, p. 369.

<sup>2</sup>) Loc. cit., No. 24, June 21, 1944, p. 7.



blocked the return of the Mine Workers to the A. F. of L. In one respect, however, Mr. Kmetz agrees with the man he opposes: "The necessity of labor is unity, if labor is not to be victimized by powerful industrial and political interests."

### *Unwise Planning May Lead Us Where?*

THERE is more planning going on in the world today than newspaper headlines reveal. While it is evident some kind of a World Union or International Federation of Nations is contemplated under the leadership of the present allies, the aims and plans which have to do with the form this new League is to take are exceedingly vague. What may eventually appear will result from an understanding regarding this departure reached by our country, Great Britain and Russia, in whose hands, so it has been said, "the effective force of the world will be immediately after the war." In the meanwhile there are influences at work, intended to shape the World Federation in accordance with the trends of the time, which have in our country resulted in the New Deal.

An article on "Mr. Roosevelt Thinks Ahead," published in the *New Statesman and Nation*, quite nonchalantly reveals what Ultra-Liberals and Leftists would wish the international world organization to be like. Having asserted "'security' is, in fact, the most important function which the new organization (the new League) has to achieve," and that security "will only be achieved in effective co-operation and not bitter rivalry in the economic and social organization of the world,"—there follows the statement:

"Clearly there is no complete answer to the problem of stopping international wars, except in the co-operation of Socialist countries. If there is any positive benefit in the world from this war, it will be that a larger number of nations and a larger number of people everywhere realize that the salvation of mankind lies in the achievement of world Socialist organization."

It appears to the author of this statement that "in the next phase of society, after this war, it will be at least understood by millions who were not alive to the issues before, that sovereignty [of individual nations] is a dangerous myth, and that the only remedy for poverty and future war is the Socialist planning of the world's economic life. Sooner or later this solution will be realized and achieved."<sup>1</sup>)

<sup>1</sup>) Loc. cit., London, June 24, p. 415.

Should present tendencies prevail, this may come to pass. The emphasis at present is too largely on planning the economic future. It is a bread and butter policy which promises the people plenty, while the decade 1929 to 1939—not to mention the previous ten years—has not proven their leaders' ability to bring them out of the economic labyrinth, that sinister structure the makers of the nineteenth century shut man up in, for the sake of the new Minotaur, Mammon. Urged on by the mass and existing economic conditions, to act, release from the maze of mounting difficulties will be sought by increasing the powers and functions of the State and espousing a more or less pronounced form of collectivistic production. And what is this, if not full-fledged State capitalism?

### *Noted Economist On The Center Party*

THERE is a brief sentence in Professor Joseph A. Schumpeter's book on "Capitalism, Socialism and Democracy," which is in its way quite revealing. Having explained the reasons for the growth of the Social Democratic party of Germany in the eighties and nineties of the last century, the noted economist declares that, as it drew to its close, "more and more people were 'born into the party' and educated to unquestioning acceptance of its leadership and catechism." But this catechism, he contends, "for some of them, meant as much and *no more than religious catechisms mean to the average man and woman of today.*"<sup>1</sup>) Unfortunately, the contention is all too true. Professor Schumpeter in an indirect manner merely states as a fact what discerning Catholics have long deplored, the secularization of the modern mind.

To his opinion regarding the phenomenal expansion of the Social Democratic party of Germany the author of the statement adds, by way of explanation: "All this was greatly facilitated by the inability of the non-Socialist parties to compete effectively for the labor vote." But there was an exception to this condition: "The Centrist (Catholic) party," so he continues, "on the one hand, commanded all the talent required because it had the support of a priesthood of quite exceptionally high quality and, on the other hand, was prepared to make a bid for the labor vote by going as far in the direction of social reform as it felt itself able to do without affronting its right wing, and by taking its stand on the doctrines of the

<sup>1</sup>) Loc. cit., N. Y., Harper and Bros., 1942, p. 344.



Encyclicals *Immortali Dei* (1885) and *Rerum novarum* (1891). But all the other parties, though for different reasons and in different degrees, stood on a footing of mutual mistrust, if not of hostility, with the industrial proletariat, and never so much as attempted to sell themselves to any significant number of labor voters. These, unless they were active Catholics, accordingly hadn't any party to turn to other than the Social Democratic party."<sup>2</sup>)

Let us offer the additional thought: the Center Party alone had a tradition of opposition to the economic and social policies of Liberalism and their results. It continued to propagate and promote in the political arena a program for which Adam Müller, Görres, Franz Baader, Bishop v. Ketteler and Kolping, to mention only some of the foremost opponents and critics of the idols of the day, had laid the foundation. The Center Party was, therefore, well equipped intellectually to espouse the cause of all those whom the capitalistic system was pushing to the wall and exploiting. It was an armor of sound principles made it possible for it to demand the confidence and respect of so large a following as was the Center's at one time.

### *Potash in the Hands of a Trust*

INDISPENSABLE to the knowledge of economic affairs is the reading, so we believe, of the annual reports submitted to boards by the chairmen of great international concerns, published in the *Economist* or the *Statist*, in England. A recent issue of the latter publication disclosed this bit of information, contained in the statement presented by the chairman to the forty-sixth ordinary general meeting of Borax Consolidated, held on March 23d in London:

#### *"Borax in Agriculture"*

"Satisfactory progress has been maintained. The interdependence of mineral elements required by plants is becoming increasingly appreciated; this will lead to a greater demand for balanced fertilizers and therefore for Boron products.

"The United States Potash Company has been working throughout the year to capacity and readily disposing of its production. We are proud to report that the 'E' award was recently conferred by the U. S. A. Army and Navy authorities for the excellence of its services, and we have every rea-

son to express our appreciation of the very capable management of this important undertaking."

Evidently, the United States Potash Company is closely related to Borax Consolidated. Which means an international concern has its finger in the American potash pie! Nevertheless, *Agricultural Situation* for April speaks with evident pride of "the achievement of independence from outside sources in this period [of the second World War] through the production of adequate amounts [of potash] from mines in New Mexico, Searles Lake, California, and other sources" (in our country)!

## Contemporary Opinion

GIVE us back our country, the old land,  
The cities, villages, and measureless fields  
Of toil and song, the just reward and sleep  
That follows after labor performed in hope.  
For this America is not mere earth,  
But living men, the sons of those who shouldered  
A destiny and vision, and strove to be  
Light-givers, and world-makers, not by war,  
But by the wise economies of peace,  
And by the grace of reason, and by the truth  
Which, given away, forever accumulates;  
And by the recognition of the impulse  
Which drives the heart to toil, to lift, to give,  
And live thereby in self and other lives,  
While seeing that it perishes otherwise.  
How may America in a ruined world  
Be what it was, or be itself again  
Save it renew its vision? . . .

EDGAR LEE MASTERS<sup>1</sup>)

When Governor Warren (in the Republican National Convention) keynoted: "We do not propose to deny the progress that has been made during the last decade. Neither do we aim to repeal"—he was presumably indicating that a Republican Administration would follow many of the roads mapped by the New Deal.

It adds up to one sure bet. Whether it's Roosevelt or Dewey in the White House in 1945, the clock can't be turned back. Business must be prepared to live with strong governmental regulation continuing long after the war is over.

*Business and Legislation Report*  
Research Institute of America

<sup>1</sup>) From "Give Us Back Our Country." *Invisible Landscapes*, New York, The MacMillan Co., 1935, pp. 150-152.

<sup>2</sup>) Ibid., p. 345.



Eric A. Johnston, President, Chamber of Commerce of the United States, upon his return from a recent trip to England, issued a statement to the American business man. "The American people," he said, "must decide soon three questions: (1) whether they want to live alone in the world and like it; (2) if they do not want to live alone, with whom do they want to live and how; and (3) by what means they can implement their decisions."

The issue could not be stated more clearly or more correctly. The decision not to live alone inevitably commits us to re-examine the principles that have shaped our national economic life in the past. Co-operation with other nations will not be promoted, and may well be rendered impossible, if we continue our policy of spasmodically enforced competition while other nationals progress further along the path of industrial integration . . .

One of the common objectives of the Atlantic Charter, is to "bring about the fullest collaboration between all nations in the economic field." It is an ambition which is universally lauded but the means of achievement are admittedly difficult and any efforts to develop a formula are bound to collide with the reasons why many European nations subscribe to the cartel idea.

*The Index*<sup>1)</sup>

The New York Trust Co.

The long run significance of the robot plane is not missed by the more intelligent man or woman in the street. A small shopkeeper who deals in wireless and electrical equipment remarked to me the other day: "That's the sort of thing that may end man." I don't think he had been reading Wells on the end of *Homo sapiens*. He simply saw that the principle of pilotless aircraft involves the unlimited capacity of highly organized industrial States to destroy civilized life from one end of the world to the other. An R.A.F. man on the same day made a similar point to me, volunteering the conclusion that "after the war we shall have to prohibit the development of all this sort of thing." Samuel Butler suggested in "Erewhon" that men would end machinery altogether in order to stop the machine taking charge and ending them. But the odd thing about Western man is that it never enters his head

when he makes a discovery that he may not desire to pursue it. Say to any child (adult or in short pants) that you have discovered a way of going a few hundred miles an hour faster, or of killing more men more quickly than anyone has done before, and he immediately assumes that it will be done. The notion of asking whether anyone would be happier by this development does not occur to him. The Chinese, on the other hand, did decide, when they discovered gunpowder some thousands of years ago, to restrict its use to the making of fire-crackers. This is a very hopeful precedent which prevents my falling back on the theory that this endless itch to inventive progress is an innate human characteristic, explicable by man's simian ancestry.

CRITIC

*New Statesman*<sup>1)</sup>

Fifty years ago the majority of non-Catholic intellectuals regarded Catholicism with genial contempt, a moribund superstition which had no survival value. It would have been unthinkable in the nineteenth century that a Catholic should have been invited, as Dr. Gilson was invited in 1936, to lecture on scholastic philosophy in Harvard. Even more startling was the alliance between a Protestant president and a Jew, who is not a Catholic, to promote a course in Catholic philosophy at Chicago University.

The truth is that the "utility" religions have been exposed as shoddy substitutes. In "Brave New World" Aldous Huxley debunked the religiosity of scientism and in "Grey Eminence" he preaches the imperative necessity for a theocentric solution to the trouble of this distracted planet. The world is readier than it has been for many decades to consider the reasoned case of supernatural faith, but as yet there is very little evidence that Christians are prepared to exploit these favorable conditions. *We hope to ingratiate ourselves with the modern world by proving that our social program is as advanced as that of the Left* [italics inserted], and we forget that we have a duty not only to prove that social justice is the inevitable consequence of a Christian society but also to convince the world that the Christian faith is based on historical facts.

ARNOLD LUNN<sup>2)</sup>

<sup>1)</sup> London, July 1, 1944.

<sup>2)</sup> From an article, reviewing his first ten years as a Catholic.

<sup>1)</sup> Cartels: Their Significance for American Business. Summer issue, 1944, p. 33.



How can anyone who considers what has happened in the world in the last five years believe that peace and democracy will be promoted through the domination of the world by a few large powers? The record does not bear out any such belief.

Before the outbreak of this war, the small nations in northern and western Europe were among the most prosperous, happiest, and freest in the world. They had well-developed co-operative movements, through which the people were solving their economic problems without the tyranny of regulatory laws.

With the exception of Sweden and Switzerland, those small nations have been overrun by larger nations. The small nations did not start this war, but have been the victims of it. In the face of the record, how can anyone believe, as has been asserted, that small nations are a menace to peace, and the large nations the conservators of peace? Power is corrupting. Small nations do not have it. Big nations do.

The world would be better off with more small nations, enjoying freedom of trade, and fewer large nations. No, we do not advocate cutting the United States up into smaller nations. But it would help mightily in preserving freedom and democracy at home if the separate States had much greater autonomy and the central government much less power.

*Nebraska Union Farmer*

When the record of war profiteering by certain privileged groups of industrialists is spread out after this war, it will shock the conscience of the Nation. Talk about keeping faith with the soldier boys! The extortions of the ship lobbyists alone are enough to make a stone statue blush for shame. Newspapers print little of this data though *Congressional Records* are jam-packed with evidence.

Stories are rife of U. S. Maritime Commission employees being feted by ship firms, at the taxpayers' expense, and of similar irregularities on a wholesale basis. It reminds one of the Harding era when looting the Treasury was a favorite political pastime.

KATHRYN LEWIS, Secretary-Treasurer  
District 50, United Mine Workers  
of America

## Fragments

FROM a descriptive article on "Negro Harlem": One of the ironies of our present civilization is that the Negroes originated jazz music and the Whites have gone mad about it.

To its own question: "With our system, if we succeed in winning the war, can we win the peace?" the *Statist*, of London, "an Independent Journal of Finance and Trade," replies, "We suggest that the answer is: 'Tell me how the problem will be approached and I will give you the answer.'"

Following up his declaration, that there can be no "abundance of produce for universal use without private ownership," Dardano quotes an Italian proverb: "The big pot is the one that boils worst."—Wherever State Socialism had been introduced, the truth of this saying was proved correct by experience.

There is no need of interpreting the following statement, published in a liberal review: "Public ownership of land, or at the very least public ownership of much of it and really complete control over the rest, is essential both to proper town and country planning and to the right and balanced development of agriculture and industry."

"Those who are responsible for inciting this ever growing popular cry for more and more State control," so it appears to the editor of the *Catholic News*, of Port of Spain, "are misleading the people. They are one of two sorts: deliberately leading the weaker ones astray, in which case their action is criminal, or else they are profoundly and unjustifiably ignorant of the consequences that must come, and that state of theirs is not free of crime, for they are self-appointed spokesmen and leaders and ought not to be ignorant."

These words, found in Jeremiah (II, 13), certainly apply also to the generation of yesterday and today: "My people have done two evils. They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water."



# THE SOCIAL APOSTOLATE

Theory — Procedure — Action

## *What of the Future?*

TODAY all men are looking with terror into the abyss to which they have been brought by the errors and principles which we have mentioned, and by their practical consequences. Gone are the proud illusions of limitless progress. Should any still fail to grasp this fact, the tragic situation of today would rouse them with the prophet's cry: "Hear, ye deaf and ye blind, behold" (Isaias xlii, 18) . . .

But let us leave the past and turn our eyes towards that future which, according to the promises of the powerful ones of this world, is to consist, once the bloody conflicts of today have ceased, in a new order founded on justice and on prosperity. Will that future be really different; above all, will it be better? Will treaties of peace, will the new international order at the end of this war be animated by justice and by equity towards all, by that spirit which frees and pacifies? Or will there be a lamentable repetition of ancient and of recent errors?

To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls, but it is in equal measure the hour of temptation. In this hour the angel of justice battles with the demons of violence; the heart of the victor all too easily is hardened; moderation and far-seeing wisdom appear to him weakness; the ex-

cited passions of the people, often inflamed by the sacrifices and sufferings they have borne, obscure the vision even of responsible persons and make them inattentive to the warning voice of humanity and equality, which is overwhelmed or drowned in the inhuman cry, "Vae victis, woe to the conquered." There is danger lest settlements and decisions born in such conditions be nothing else than injustice under the cloak of justice.

No, safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit.

Once the bitterness and the cruel strifes of the present have ceased, the new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No, they must rest on the unshakeable foundation, on the solid rock of natural law and of Divine Revelation. There the human legislator must attain to that balance, that keen sense of moral responsibility, without which it is easy to mistake the boundary between the legitimate use and the abuse of power. Thus only will his decisions have internal consistency, noble dignity and religious sanction, and be immune from selfishness and passion.

POPE PIUS XII

The Unity of Human Society<sup>1)</sup>

## Catholic Action

### *Important Restrictions*

A HIGHLY important decision, which helps to make clear the nature of Catholic Action, has been announced by the Episcopal Committee of Catholic Action of Australia. The Rural Catholic Movement in the Dominion, so it appears, while holding fast to the idea that it is an official Movement of Catholic Action, with aims that are primarily apostolic and only secondarily social and economic, had at the same time established the policy "that all social and economic benefits should be made available to all members of the community concerned, irrespective of

whether they were Catholics or not." It is with this point in mind the Episcopal Committee on Catholic Action has announced the following ruling, which is binding on the N.C.R.M. as part of the structure of Catholic Action in Australia. The so important declaration states:

"When co-operative services have developed sufficiently, their administration should be separated from the specifically Catholic Action Movement, and be conducted by autonomous bodies. In these circumstances no principle of Catholic Action is compromised if non-Catholics are allowed to participate in the services."

<sup>1)</sup> Encyclical letter, *Summi Pontificatus*, dated Oct. 20, 1939.



The Movement's official organ, *Rural Life*, comments on this decision of fundamental importance for the future of the organization in the following statement:

"It means that Credit Unions, Co-operative Insurance and other co-operative services of a business nature, while they will be stimulated by the Movement and its Groups, must be conducted separately from it, by bodies which are self-governing.

"Furthermore it means that there is nothing to prevent non-Catholics from becoming actual members of

these co-operative organizations, and to take part in the work of the committees which control them."

The ruling of the Episcopal Committee of Catholic Action of Australia emphasizes the peculiar nature of Catholic Action, as conceived by the Church. It is desirable, Catholics everywhere should realize its constitution and mission, and not confound action by Catholics, however well-intended and desirable, with Catholic Action, the participation of the laity in the apostolate of the Hierarchy.

## Reform of Schools

### *Vocational Education: A Crying Need*

IT was recently stated in a noted financial review: "Our notion of education up to the present has not been helpful because it has tended to create in the minds of the learner interests which have little or no relation to practical affairs." This opinion may help to explain the action of over twelve-thousand school children of New York City, discussed in *Survey Midmonthly* for May, 1944. According to figures gathered by the director of the Bureau of Attendance, on school drop-outs of last fall, after boys and girls had engaged in summer employment, a major portion—7,157 out of 12,400 contacted—are known to have discontinued their education because of lack of interest in what the schools had to offer.

A number of those who had quit said they would have remained had they been granted the opportunity to attend business or commercial courses, or if the schools had arranged part-time study-work programs. However, in addition to these reasons the wide opportunity for employment under present war-time conditions offered an additional incentive to these youths to leave school. In fact, eighty-five percent of the 12,400 reached were working, with a majority—seventy-two percent—earning between fifteen and twenty-five dollars a week. Three percent were paid less than ten dollars, and two percent more than forty dollars a week.

This data points to the existence of a serious and far-reaching youth problem, and the inadequacy of our present educational program, which fails to meet the actual needs and conditions of industrial and agricultural life in our country. Undoubtedly many of these children have tasted freedom, and hold certain opinions and wishes,

not all of which may express a sound idea of what should be demanded of school-age children and youths. But it is also true, our school programs are based on certain theories of the eighteenth century. The modern school system is, for one thing, egalitarian, and therefore fails to meet the demands of the inborn talents of a boy or girl, as evidenced, for instance, by the urge to use their hands for shaping and constructing things. Some of the great artists of former times were apprenticed to masters of art while quite young, while in our time they would be forced to occupy a school bench and thus lose the opportunity of developing their artistic faculties and abilities during the formative period of life.

Our schools favor "book-learning" to an extent injurious to the acquisition of abilities which should be devolved in shops and studios, rather than in the ordinary school room. What is needed is specialized training made available to children whose talents are of a technical or artistic nature. But they should be held to attend continuation schools while learning their trade or art, because every man and woman needs a fund of sound knowledge as a prerequisite to a full life. There is danger in frustration of talents and warranted ambition. Radical and revolutionary movements of the past have found their recruits among those who have failed to attain their ambitions. For this reason the educational situation said to exist in New York City public schools, should be one of serious concern to parents, educators, and community leaders who have at heart the future welfare of the country. We commend this subject to the interest of the members of our societies, and suggest that it might well serve as a topic for discussion circles.



## Brotherhood of Man

*Labor Welcomes Mexican Workers*

NOT a few Catholic societies of men suffer from inertia, while on all sides the need of intelligent and sustained action offers numerous opportunities to fulfill the Christian obligation to do good to all men. A truly charitable disposition of the will aids those disposed to accept the role of the good Samaritan.

The children of the world are wiser in their generation than the children of God! Mexican laborers brought into this country under the recent joint U. S.-Mexican agreement to work on railroads, have been greeted by a special message in Spanish, prepared by the Brotherhood of Maintenance of Way Employees.

The brochure extends a welcome to all Spanish-speaking workers, informs them briefly of the measures that have been taken to provide them with the necessities of decent living and to protect them from exploitation. It emphasizes the fact that each worker is supplied with a signed contract under which he is to have the same pay received by U. S. laborers doing the same kind of work, and will be guaranteed wages for 90 per cent of the term of his employment contract. The workers will also receive time and a half for overtime work.

The Mexican workers are invited to join the Brotherhood of Maintenance of Way, and are promised the full benefit of wage provisions and working condition agreements between the Brotherhood and the railroad on which they work.

Was any such greeting extended to these strangers to our country by a Catholic organization? We have heard of none. Were they invited to our churches and club houses? Are we

ignorant of the fact that in the early Christian centuries there were xenodochia, hostels where Christian wayfarers were made welcome?

In one case a number of these Mexican workers sought the Catholic Church the first Sunday after their arrival in a certain Middletown in Indiana. The pastor, a speaker some ten years ago at one of our conventions, made them welcome and immediately procured for them reading matter in Spanish. Having communicated his unexpected needs to the Bureau, he was furnished, besides crucifixes and other devotional articles, a number of large framed pictures of sacred subjects to be hung in the dining car and other living quarters of the Mexican workers.

In their humble way these Mexicans are aiding in our war efforts. They are to be returned to their native land, when their services are no longer needed here. What of their spiritual needs in the meanwhile? Through the solicitude of Pius XI it was agreed with the Italian government that workingmen going to Germany as seasonal workers were to be accompanied by an Italian priest! And this agreement was faithfully lived up to.

We are denouncing and discarding the theory of *laissez faire lesser aller* in matters economic, but in respect to certain obligations referred to by Leo XIII in *Graves de communi* we are still to a large extent Manchesterians. In that Encyclical the great Pope tells Catholics to consider that it is not a question subject to their sweet will, whether or not to concern themselves with the lot of what Leo deliberately referred to as "the lowest classes" (*infimorum curare sortem an negligere*), but that it is their duty to do so (*sed officio prorsus teneri*).<sup>1)</sup>

I cannot but think it an evil sign of a people when their houses are built to last one generation only . . . And I look upon these pitiful concretions of lime and clay which spring up in milked forwardness out of the kneaded fields above our Capital—upon these thin, tottering foundationless shells of splintered wood and imitated stone—upon these gloomy rows of formalized minuteness, alike without difference, and without fellowship, as solitary, as similar—not merely with the careless disgust of an offended eye, not merely with sorrow for a desecrated landscape, but with a painful foreboding that the roots of our national greatness must be deeply cankered

when they are thus loosely stuck in their native ground; . . . that these comfortless and unhonored dwellings mark the time when the comfort, the peace, the religion of home have ceased to be felt; and the crowded tenements of a struggling and restless population differ only from the tents of the Arab and the Gipsy by their less healthy openness to the air of heaven; by their sacrifice of liberty without the gain of rest, and of stability without the luxury of change.

JOHN RUSKIN

1) In *Social Wellsprings*, Vol. I, p. 237, the passage reads: "whether they will take up the cause of the poor or not." Which translation does not, we believe, adequately convey the meaning of Leo's *infimi*.



## Co-operation

*Farm Machinery Groups*

CO-OPERATIVE use of farm machinery appears to some an impossibility for reasons that have to do with the availability of a certain machine, let's say a reaper or combine, when needed on a farm on a particular day. On the other hand, there is the fact that the growing need of operating with machines is overburdening not a few farmers financially. There is the possibility of his iron slaves hastening his ruin by keeping him in debt. Many a small job printer was pushed to the wall, because worn out presses had to be renewed repeatedly, and each time blanketed with a mortgage. One wrong step in this direction, purchase of a press and other equipment which could not be kept sufficiently employed, and the unfortunate owner of the shop faced bankruptcy.

Possibly planned and organized attempts to establish co-operative farm machinery groups may demonstrate what must and can be done to make the idea workable. According to the *Casket*, the Catholic weekly published at Antigonish, N. S., great satisfaction is being expressed in sections of the Province where the new community tractors, purchased under the Nova Scotia Department of Agriculture's purchase assistance policy, have been used. Under this policy the Depart-

ment pays one-third of the cost, with a top limit of \$600, while the community purchaser pays the balance, one-third at the time of ordering and the remaining third within twenty-four months. "The St. George's Co-operative at Ballantyne's Cove," the agricultural representative at Antigonish is reported to have said, "has done an exceptionally good job. They had a 70-Cockshutt tractor with a three furrow plow and large harrows. They completed the plowing and harrowing for thirty-five members before June 1. This is a record for this district where, owing to the fact that many of the members are fishermen, seeding used to drag on towards the last of June in ordinary years. More work and seeding done far earlier than ever, is the result of the operations of this community tractor. It looks as if this arrangement is the solution for the heavy work in the small farm districts."

On the farm of a well-known member of the CV in Kansas a few years ago, his son and two of his sons-in-law, all of them operating farms, could be observed repairing a combine, bought at second hand. A co-operative enterprise, as it were, organized on a family basis. This example points to possibilities that invite discussion and experiment.

## Credit Unions

*Stimulate Saving*

NEVER yet have we over-emphasized the value of Credit Unions as incentives to save. Thrift is commendable, but the danger of its turning into greed is never entirely absent. Particularly in an age of mammonism. Dante's "accursed she-wolf," avarice, is always to be feared.

For those who may wish to stress the ability of the Credit Union to foster the habit of saving, the information presented to the readers of the *Casket*, a Catholic weekly of Antigonish, N. S., may serve as ammunition. That paper states:

"A good deal of publicity was given absenteeism on the part of miners in Cape Breton recently—following the receipt of back pay. Not so much publicity was given the other side of the case, as for example, the depositing of \$25,000 with their credit union by miners at New Waterford in two days. It would seem that the good and wise things that men do are not subjects for

'smart' reporting, but the mistakes and folly are."

The article claims that "the credit union movement in Nova Scotia and throughout all Canada is, at its core, a workingman's creation." While it may be that today, it originated with the peasantry of Quebec. But this is true: "Educators have given the leadership; wage-earners, farmers and fishermen have supplied the coin—and learned how to run the societies." There are at present in Nova Scotia 204 of these co-operatives, with assets of two million dollars. The turnover in loans reached a total of six million dollars in ten years.

"Across the whole Dominion," so the account continues, "the number of credit unions is increasing, as are deposits and membership. From 923 societies in 1939, the number had grown to 1759 in 1943. Quebec alone—the oldest root of the Canadian movement—has 749 societies—with over twenty-seven million dollars in assets."



## False Policies

FOR the information of business men the *St. Louis Daily Record* publishes lists of recorded Chattel Mortgage Deeds. From the issue of July 19th it appears that the St. Louis Postal Employees' Credit Union on July 14 had recorded no less than fifteen chattel mortgages, for amounts ranging from \$55 to \$400 loaned to members. This unusual policy results in the publication of the names and addresses of the individuals who, for one reason or another, turned to their Credit Union for financial assistance.

Such procedure is certainly not in keeping with the ideas professed by Raffeisen. It offends grievously the spirit of mutual trust and charity, both of which are so essential to the operation of a Credit Union. Nor do we believe it desirable for a Credit Union to secure a loan on furniture by a chattel mortgage.

Let us assume a debtor begins to default on payments after he has, for instance, paid \$100 on a loan of \$250 or \$300. Is the Credit Union to foreclose the mortgage in that case? If so, what will it do with the second-hand furniture now on its hands? And who pays for the recording of a Deed of Trust on a bagatelle of \$55.

Reporting to the sixth annual meeting of the Credit Union Federation of Saskatchewan, conducted at Regina in July, the directors suggested that the Credit Union Act be so amended as to make it possible for Credit Unions to admit other co-operatives as members, accept deposits from them and make loans to them. That most Credit Unions have surplus funds on hand is one reason for this request. Suggestions were also made to decrease interest rates, especially on agricultural loans, and to increase investments, particularly in Victory Bonds.

What is an unsound policy, was also suggested: that Credit Unions should be authorized to use withdrawal vouchers, with other words, grant checking accounts. This would facilitate, it was said, business in rural areas where there are no banks. It was further suggested that life insurance services be expanded, supplementing what is now provided by the Credit Union National Association of the United States.

There are now 147 members in the Saskatchewan federation, with total assets of \$1,271,022, compared with initial deposits of \$388,074.

## The Public Weal

### Participation in Public Life

ON a number of occasions the formation of cells, study or debating groups, has been recommended in these columns as means of promoting Catholic social action. Readers were told of the Ketteler Club of Chicago, founded in 1901, which functioned for some twenty-five years, as an example of an organization of this kind. Of all this we were reminded by an editorial "A Lesson From Wesleyans," published in the *Catholic Times* of London, for June 8.

A previous issue of the paper had reported from a speech by Dean J. J. Ingram at Manchester the statement, that he had never been able to understand how Nonconformists had succeeded in training young men for public life. "But they do it," he had added. "Men from the chapel can be found in every town council and in Parliament. All credit to them."

With the intention of offering an explanation for this observation, a correspondent sent the London weekly's editor some extracts from a book, "To Whom Do the Schools Belong?", giving

some account of the training which the Nonconformists, and particularly the Wesleyan Methodists, give their young people. The writer observes that the Wesleyan movement "has exercised an educational influence altogether out of proportion to the number of its schools because of the good quality of the men and women teachers trained at its colleges." Wesley had taught the necessity for human contacts, and he made these a feature of his organization. "So class meetings, small discussion groups under chosen leaders, became the rule of every Wesleyan church. Leadership in such circumstances proved an admirable training for public life and, as a result, in the nineteenth century Methodism wielded an influence in Parliament and in the councils and committees of local authorities that in proportion to its numbers was remarkably effective."

To this remark, "the method of organization is not unlike that of the Communists," the writer in the *Catholic Times* adds the further comment: "We may learn of it." But this learning must be done before it is too late. Lost opportunities do not return.



# SOCIAL REVIEW

## *Catholic Social Action*

UNDER the auspices of Approved Workmen the third Annual Liturgical Week End was held earlier in the summer at Delbarton School, St. Mary's Monastery, Delbarton, N. J. The exercises consisted of the recitation in choir of the canonical hours of the Divine Office, and conferences on the application of the principles of Benedictine monasticism to the spiritual and religious life of the laymen in the world.

Approved Workmen has as its purpose the mental and spiritual development of its members toward a fully integrated Christian life. An invitation to join in this work is extended to all Catholic laymen, regardless of color, race, social position or education.

AN English-Polish dictionary of social work terms is being prepared by Sister Mary, I.H.M., and Miss Clara Swieczkowska, both members of the Dean's Committee for Polish Seminars, Marygrove College, Detroit. This committee, representing several colleges and universities, is co-operating with the United Nations Relief and Rehabilitation administration.

The dictionary of social work terms is to be used in training social aides for the rehabilitation of Poland after the war. There is said to be great need for Catholic personnel in the rehabilitation program, as Poland and many other devastated countries have a predominantly Catholic population.

NOVEL but effective is the plan put into operation last fall by the Diocese of Wichita, intended to alleviate the acute shortage of labor in business and industry. As explained by Most Rev. Christian H. Winkelmann, Bishop of Wichita, the Diocesan Youth Work campaign offers to high school students of 16 years and older the opportunity for part-time employment after school and on Saturdays.

The Diocesan Bureau of Catholic Charities and Social Service Agencies provides employers, in turn, with the names of prospective employees from among the lists submitted by the schools.

A considerable number of companies have already registered with the bureau as desiring student workers.

IN Rome as well as other Italian towns Pius XII assists the poor and war workers. His benefactions are administered through the "Organization for the Religious and Moral Support of the Workers," a title conveniently abbreviated to "Onarmo," formed by the Italian initials. Onarmo dis-

tributes in Rome 15,000 meals either free or very cheaply from nineteen "people's kitchens." Besides this, it gives free meals to the very poor.

The relief work has recently been extended to other towns, among them the industrial centers of Carbonia and Turin, and operates as far away as Albania. In factories canteens have been opened for the workers, particularly the women. In addition, workmen who have been bombed in raids on Naples, Turin, Milan, Genoa, Terni and Ancona have been helped. In Rome the organization has replaced with its own kitchens canteens that have been closed by the authorities.

According to recent reports, Onarmo intends to widen the scope of its activities to include the care of children who have been orphaned by the air raids.

## *Vocational Training*

FOLLOWING the general recommendations of the United States Commission which a little more than a year ago studied the fishing industry in the Caribbean area, the Cuban Government, through its Ministry of Agriculture, has issued two decrees, one authorizing the establishment of a School for Fishermen, the other a Marine Institute.

The fishing school will be established in the town of Surgidero de Batabano and its purpose will be to train men employed in fishing and related industries. A two-year course will be offered, the first year of which is to be devoted to general education and a course in the different fishing arts. The second year will include the more technical aspects of fishing, such as physical and fishery geography, fish biology and methods of fishing on the high seas, navigation, marine carpentry, packing fish and shellfish, fishing laws and accounting, and operation of internal combustion engines.

WHAT possibilities are open to any smaller group of people, a minority in an alien environment, the Report for 1943 of the Instituto Indo-Portugues, of Bombay, shows. It states that 414 persons secured jobs through the Employment Bureau during the year. Forty-seven were trained in the Electricity Classes, and 11 appeared for the Electricians' and Wiremen's Examinations. The Ladies' Tailoring Class had 164 students at the Central Committee's Head Office, and 27 more at the Goa Hindu Association Branch. Nine hundred ninety-five students passed through the Commercial Classes in addition to others who got instruction from the Branch of the Goa Hindu Association at Girgaum.

The Portuguese Class was attended by 40 students out of whom four appeared for the first Grade Examinations. The Konkani Class trained 106 students. The



Institute also maintained a Model Club, of which 81 women and girls took advantage. A number of charitable institutions, both within the city and outside, were subsidized to help poor and destitute Goans. The Institute also maintains four branches, at Poona, Mahim, Karachi and Nairobi. The Institute had at the end of the year a surplus balance of Rs. 107,537.

### *Low Wages For Variety Store Clerks*

**F**EMALE retail clerks—who made up the bulk of the employees in limited-price variety stores in 82 cities—had median hourly earnings of 34 cents during the spring and summer of 1943, according to information published by the Bureau of Labor Statistics.

Hourly earnings were highest on the Pacific Coast; southern workers usually received less than 35 cents an hour. Wages in large cities were approximately 6 cents above those in small cities.

### *Siesta Abolished*

**B**Y order of President Avila Camacho the traditional Mexican siesta has been done away with, and a continuous 8-hour day has been established. It is considered only a war measure, and is designed to save electricity, and transportation equipment. Observance of this two or three-hour mid-day rest period has been a national institution, and a Mexican practice ever since the Spaniards came and brought the habit with them.

For this abrupt break with this custom, President Avila Camacho states reasons of a practical sort. The observance of the Siesta meant that everyone living within traveling distance went home to eat and rest during the noon period. Thus, nearly everyone took four automobile or bus trips a day instead of two, thereby wearing out more rapidly scarce and expensive tires. On the other hand an eight hour continuous day may not be conducive to health under certain climatic conditions.

### *Sport*

**H**UNTING and fishing are two sports the economic and financial aspects of which should not be overlooked. The recreational and fiscal importance of both are to be considered. It is certainly astonishing that despite wartime restrictions, hunting license holders during the 1942-43 season numbered 8,049,537, according to a preliminary report submitted to Secretary of the Interior Harold L. Ickes by the Fish and Wildlife Service. The revenue derived by the States from the sale of these licenses amounted to \$13,455,-

636. Based on reports received from 44 States, plus estimates for the four remaining States from which reports have not been received so far, these figures represent a decrease of 441,301, or only 5.2 percent, in the number of license holders, and 3.2 percent in revenue received, as compared with 1942.

That 8,035,076 fishing licenses were sold to anglers during the fiscal year 1943 is indicated from reports collected by the Service from 43 States, plus estimates for the five States that have not yet reported. This is a decrease of 388,142, or 4.6 percent as compared to the 8,423,218 angling license holders for 1942. The revenue from the 1943 fishing licenses was \$10,032,852, a decline of 6.5 percent from 1942.

According to a previous report made recently to Secretary Ickes, hunters who harvested the wild game crop during the 1942-43 hunting season took 255,404,000 pounds of meat.

### *Mutual Savings Banks' Deposits*

**R**ECORD gains in both deposits and assets in the first six months of 1944 for mutual savings institutions operating in seventeen States were reported by the National Association of Mutual Savings Banks. The report said deposits increased \$721,060,516 to bring the total of all deposits including special purpose accounts to \$12,428,085,564. The gain in assets was \$816,122,108 to a total of \$13,858,953,776.

Depositors increased 390,524 to number 16,102,735, the first time mutual savings banks exceeded the 16 million mark. Of this number 13,101,265 represented "regular accounts," and the remainder were for special purposes. Christmas savings accounts number 1,412,945 with deposits of \$56,991,137.

### *Telegraph Messenger Boys*

**T**HE decision handed down by the United States Circuit Court of Appeals sets forth that messengers employed by the Western Union Telegraph Company are subject to the child labor provisions of the Federal Fair Labor Standards Act. According to a survey introduced in the proceedings, the messengers under 16 years of age, who will be affected by the decision, constitute eleven percent of the messengers employed by the company.

A smaller group, 16 to 18 years of age, employed as operators of motor vehicles, will also be brought under the child labor provisions of the Fair Labor Standards Act by the court's ruling, since the operation of motor vehicles has been declared a hazardous occupation by the Children's Bureau.



### *Economic Yield of the "Tourist Industry"*

A REPORT released by the Mexican Tourist Association states, 207,000 foreign tourists had visited Mexico last year and had spent 270 million pesos.

Of the total number of those who visited Mexico last year, 88,000 came by road, 35,000 by railroad, 37,000 by plane, and there were 47,000 transients who each spent an average of seven days in the country.

---

### *Credit Unions*

NO less than fifty-five new credit unions were organized and chartered in the Canadian Province of Alberta during the past year. Up to June 1st of the present year twenty-one charters have been issued to newly organized credit unions in the same Province.

In recognition of the record established in Alberta in 1943 the Cuna Plaque for the greatest number of credit unions organized in that year in any one State or Province was awarded to Alberta.

---

### *Relation of Working Hours to Output*

RECENT studies on the effects of long working hours indicate, so the Bureau of Labor Statistics reports, that efficiency per man-hour was highest and absenteeism lowest under the 8-hour day and 40-hour week. Hours beyond 48 a week have usually resulted in substantial increases in output, but at lower level of efficiency and output, and higher levels of absenteeism and work injuries.

In some instances it was possible to determine limits beyond which additional hours were wasted. Considerable differences were found between various types of industrial activities, showing that no single set of hours could be determined as best for all industries.

---

### *Turnover and Absenteeism*

IN private shipyards total employment increased from 1,183,000 in January, 1943, to 1,396,400 in December—18 percent. Number of women wage earners more than tripled in the same period—forming 10.3 percent of all wage earners in December. Yards on the Pacific Coast have made greater use of women—accounting for nearly three-fifths of the December total.

Turnover became increasingly serious in 1943. Absenteeism remained high—7.7 percent in April to 9.7 percent in December. Large yards appear to have a greater absentee problem than small ones.

### *Corporal Punishment*

FROM the Transatlantic Edition of the London *Daily Mail*: "Two British soldiers, Raymond Bowler, aged 21, and Henry Preston, aged 21, who admitted robbing an American corporal with violence, were each sentenced to a month's gaol and nine strokes of the birch."

It is permissible in Great Britain for courts to impose flogging on individuals convicted for robbery, etc. Delaware is the only State of the Union whose laws provide for this form of punishment.

---

### *The Race Problem*

HOWEVER well intended Negrophiles may be, their good will and patience will be subject to much strain in the course of time. Certain features of the Negro problem will not be easily resolved. The following information is a case in point:

"War Labor Board denied the petition of the Point Breeze Employees Association of the Western Electric Company in Point Breeze, Md., for separate toilets for white and colored employees, despite their threat to strike. The men struck, and the War Department sent the army into the plant because of the importance of its war production. The company, at the hearings before the WLB, was the principle opponent to the union's demands for separate toilets."

So much for doctrinarism in action. Decisions of this kind by public authority will make matters worse confounded.

---

### *In Aid of Fishermen*

A COMMITTEE, acting in behalf of the United Maritime Fishermen of Canada, recently submitted to the Minister of Fisheries a set of recommendations intended to improve the economic condition of the toilers of the sea. One of the most important suggestions asks for a base price for fish as a means to guarantee the fishermen a proper remuneration for their work. The report also discusses matters of trade, recommending that Canada's fiscal policy be shaped to give the Maritime fisheries support in export trade, since Canadian consumption of fish is very small compared with the production.

The suggestion was made that Government cold storage plants be set up for the use of the fishermen on the basis of service, not of profit-making. Other matters taken up are the establishing of processing and curing plants, loans to fishermen, and technical training.

Rev. Dr. Coady, of St. Francis Xavier's University, of Antigonish, was a member of the Committee.



# HISTORICAL STUDIES AND NOTES

## A NOTEWORTHY JUBILEE MISSION

*(Preached in St. Alphonsus Church, Baltimore,  
Md., March 28 - April 5, 1847)*

Among the participants in this event was the noted Catholic publicist Max Oertel. Himself formerly a popular Lutheran preacher in New York City, he was well qualified to describe his impressions of the Mission and its influence on the vast congregation of Germans, newcomers to America. Not a few of whom may have come from parts of Germany where rationalism had created doubt and unbelief in the minds of many. He wrote:

\* \* \*

THE days have passed we shall never forget in our life, namely the days of the Holy Mission which was preached here in Baltimore in our German Church of St. Alphonsus during nine days, March 28-April 5, 1847. The occasion was the gaining of the Jubilee Indulgence granted by His Holiness Pope Pius IX. Every heart which is still capable of arousing spiritual sentiments was touched to the quick by this hitherto uncommon celebration. During these days men were seen in the House of the Lord, at the confessionals, at the Communion rail who had not been there for a long time; young men and old men who for many years, ten, twenty and more, had not approached the sacraments were pressing to the confessionals and the Communion rail, and made their peace with God, reuniting with their Savior, shedding tears of joy and blessing the hour in which they have found Jesus again, and in Jesus their peace of heart. All this in their new, adopted land, far from their old fatherland.

"Sinners were awakened from their sleep of sinfulness, men on the point of falling were steadied; weak persons were encouraged, mourners were consoled and the zealous Christians were still more spurred on to serve our Lord and God with both body and soul. Every member of the faithful congregation who attended the Mission had reason to feel happy to belong to a Church which possesses so many means to attract her children to her bosom. Everywhere was visible such a compunction, such a zeal and such a spirit of penance as to remind you of the earliest times of Christendom, when the Christians assembled at the feet of the Savior, really present in their

church, so that all were united in love and sorrow and spiritual joy.

"For this reason I shall write and publish a short description of this inspiring and blessed celebration for the benefit of my German brethren who had no opportunity of attending it.

"I believe that the Good Lord in His provident care has arranged that three missionaries of the Congregation of the Most Holy Redeemer have arrived from Europe to take part in this holy Mission and to assist their confrères in their holy work. Already on March 27, the eve of Palm Sunday, the Mission and Jubilee was opened. On the following morning the Superior of the Mission (Father Charles Kannamueller) ascended the pulpit and preached to a large audience of faithful about the great privilege of a jubilee and a mission, and the conditions necessary to gain the indulgence and the spiritual fruits thereof. In the afternoon another of the new missionaries preached after Vespers about the salvation of our souls; he pointed out, holding a crucifix in his hand, how precious a human soul is for whom Our Lord had shed His precious blood, and how careless and slothful most people are in saving their immortal soul. In the evening a third missionary preached about mortal sin, describing it in all its hideousness and evil consequences with great impressiveness. Then on this, as on all other evenings, a devotion was held followed with benediction of the Blessed Sacrament.

"On this very first day the hearts of the good Germans were won, since they could not help noticing in the words and actions of the worthy missionaries their solicitude for the salvation of their souls. Day by day the number of the persons increased who assembled in the House of God to hear the Words of Life and to prepare their hearts for the worthy reception of the sacraments of Penance and Holy Communion.

"On Monday morning at 8 o'clock during a High Mass, a missionary preached about Confession and admonished all to cleanse their soul of all stains of sin by a good, sincere and contrite confession. In the evening, as on all following evenings during the Mission, the Rosary was recited followed by a sermon. This evening's sermon developed the subject of Death. The missionary pointed out in simple, clear and forceful language and in striking examples what happens to the dying man, before, during and after death.

"On Tuesday morning the sinner was shown the recklessness and danger of delaying penance,



and in the evening the trumpets of the Last Judgment and the voice of the eternal Judge were calculated to rouse the sinner from his sinful torpor.

"Wednesday morning a catechetical sermon was delivered about the Seventh Commandment which stressed in particular in clear and direct language how restitution of stolen goods has to be made. In the evening the missionary led his audience in spirit down into hell and proved from Sacred Scripture the nature of the horrible torments of the damned souls and the eternity of their torments.

Thursday morning a catechetical sermon was again preached on the subject of avoiding every proximate occasion to sin; it was a clear and concise exposition. In the evening one of the most touching and soul-stirring exercises of the Mission was carried out, consisting of a sermon on unworthy communion and an act of expiation before the exposed Blessed Sacrament. A special altar was erected for the occasion and nine priests took part in the ceremony. No sooner had the preacher finished to describe the terrible crime of an unworthy Holy Communion than he asked the audience to pray the act of expiation to Jesus Christ really present in the Blessed Sacrament; he addressed the priests to join him in acting as mediator between God and the people and in entreating Jesus Christ to show His mercy and clemency. The preacher prayed aloud supplicating for mercy; the priests joined aloud in this supplication, the whole audience answered with contrite hearts, falling down upon their knees before God begging pardon for sins, entreating expiation for offenses and craving God's blessing through Jesus Christ. Indeed, it was a solemn ceremony of reconciliation of men with God and of men with their neighbors. The soul-stirring celebration was closed with the chanting of the Psalm *Miserere* and benediction of the Blessed Sacrament.

"The following morning (Good Friday) was dedicated to the meditation on the Passion of Our Lord, and in the evening the missionary developed the subject of the sin of impurity by which so many people crucify again in their heart the Lord of Life.

"The sermon on Saturday morning, eve of Easter, developed the subject of prayer, the necessary armor against the three enemies of our salvation: devil, world, and concupiscence. The evening sermon treated of the vice of inebriety, pointing out that the inebriate man ruins both his body and soul.

"Easter Sunday was celebrated with particular solemnity and will remain indelibly impressed on the memory of thousands of people who witnessed it. At seven o'clock in the morning General Communion was arranged; the entire congregation received Holy Communion; eleven hundred people partook during this blessed hour of the Bread of Angels. Many people had received Holy Communion already on the previous Sunday and on Maundy Thursday. The communicants prayed in a loud voice together with the officiating priest before, during, and after Holy Communion, the acts of faith, hope, charity, contrition, consecration and devotion of heart, thanksgiving, petition of blessing, etc. There were hardly any who took part in this General Communion whose eyes did not glisten with tears of love and contrition; there might have been only a few who had experienced similar emotions in their former lives, when they saw hundreds approaching the Table of Love like one large family. At 10 o'clock, a High Mass, with sermon, was celebrated. The preacher pointed out that two things are absolutely necessary for salvation, viz., the Roman Catholic Faith and life according to that Faith. Renewal of baptismal vows followed with great solemnity. The missionary prayed with loud voice the Apostle's Creed and the people accompanied him with loud voice. Immediately afterwards, the missionary addressed to the audience the questions which once had been put to the sponsors at baptism. The people replied to the questions which had once upon a time been answered by their sponsors. With one tremendous voice they said three times: I believe, and three times: I renounce. The evening sermon had for its subject the Blessed Virgin. The missionary explained her power and love, and demonstrated that she is also our Good Mother. He himself chose her publicly as his own mother and asked his audience to avow that they, each and every one, will acknowledge Mary as their heavenly mother, will honor her as such and will imitate her virtues. The gladsome 'Yes' from every mouth and every loving heart sealed the blessed bond which we all had been privileged to contract again with the 'Mother Wonderful.' Next the entire congregation addressed a prayer to God devoting their life to the service of Mary the Mother of God. The ceremony closed with the chanting of the Magnificat and benediction of the Blessed Sacrament.

"On Easter Monday a High Mass was chanted during which the missionary preached on the



necessity of ceaseless prayer and explained how we should pray in every condition of life. In the evening the Mission was closed with a sermon on perseverance in Christian life and detailed exposition of the means to be employed to achieve this Christian virtue. There followed the ceremony of imparting the Papal Benediction. When finally the missionary intoned the *Te Deum* the entire congregation with loud voice and gladsome heart joined in with the 'Grosser Gott, Wir loben Dich,' thereby rendering thanks to God and praising Him for having granted the great grace of a Holy Mission and at the same time petitioning Him to bestow the like grace on the faithful of other places.

"Dear reader, this may suffice as a simple description of our Holy Jubilee Mission. The writer confesses that he is unable to give adequate expression to the feelings which were aroused in his heart during the Mission. He considers himself happy to be a son of such a mother, as is the Roman Catholic Church, who lavishes treasures of grace on her children and imparts light, consolation and strength to all who are intent on saving their souls. May God, the Lord of all Sheep, lead to the Holy Mountain of Sion those sheep who still stray from the right path, and may He send very many good shepherds and laborers into His vineyard; may He finally reward abundantly those priests who have labored so strenuously for us during this Mission."

"A Fellow-Pilgrim through  
the Desert of this Life."

The article was originally published by Max Oertel in the *Kirchenzeitung*, founded by him in Baltimore in 1846, and reprinted in the *Annalen zur Verbreitung des Glaubens*. Professor Oertel, as he was frequently called by his contemporaries, had been a Lutheran minister before his conversion; he returned to the Church in 1840. He wielded great influence and won the respect of fairminded non-Catholic liberal Germans. The historian Rattermann devoted an article to Oertel, in which he compares him to the celebrated Augustinian monk, Abraham a Santa Clara, because of his decisive style and his ability to chastise with satirical invectives his opponents. He was probably the first American Catholic journalist to be knighted: Pius IX created him a Knight of St. Gregory in 1875. A short biography may be found in the *Catholic Encyclopedia*, Vol. XI, p. 215.

JOHN M. LENHART, O.F.M.Cap.

## Collectanea

DESPITE the history of the past thirty years, the *Buffalo Volksfreund* called by the *Bulletin*, issued by the Research Department, Carl Schurz Memorial Foundation, "one of the most aggressive German-language newspapers of the land," has been privileged to commemorate the 75th anniversary of its existence.

As the *Bulletin* states, the paper was established in 1868 "by a group of civically minded Catholics." Today it is the sole surviving representative of the German-language press in Buffalo, which boasts a history extending back one hundred and seven years. It was in 1837 *Der Weltbürger* was established by Zahn and Molitor.

Even before his death the late Arthur Preuss, founder and editor of the *Fortnightly Review*, had entrusted to the CV archives all of the more important letters addressed to him in the course of forty years. It is to this collection the *Catholic Historical Review* refers in the July issue.

"Students of American Catholic history of the first decades of the twentieth century," so the comment runs, "will be pleased to know that his correspondence has become the property of the Library of the Catholic Central Verein at St. Louis. Few American laymen in our history were so well versed in theology and philosophy as Mr. Preuss, and fewer still had the courage to criticize those who seemed to wander from the straight and narrow way. His caustic criticisms were feared by many Catholics in public life, and enjoyed by others who did not feel their effects. Even those who disagreed with him were well aware of his importance in the Catholic life of the country; and Catholics of German descent in the nation owed much of the intelligent leadership they enjoyed in matters of social and economic betterment to him and to his writings. It is to be hoped that the correspondence will be found complete enough to fill out the picture of his activities already recorded at some length in the columns of his *Review*."

Since Mr. Preuss' death, in 1934, we have added possibly a dozen letters, found by us scattered here and there, to this valuable collection of source material. Unfortunately, few letters written by him have thus far come to us. It is desirable they too should be collected and made available for the purposes of historical research in the future.



# Book Reviews and Notes

## *Received for Review*

- S.S.Pie XII. *Message au monde entier sur le quatrième anniversaire de la guerre.* (Allocutions et Lettres—IX). L'Ecole Sociale Populaire, Montreal. p. c., 30 p. Price: 15 sous.
- Fichter, Joseph H., S.J. James Laynez, Jesuit. B. Herder Book Co., St. Louis, 1944. Cloth, 299 p. Price \$3.00.
- Mandonnet, Pierre, O.P. *St. Dominic and His Work.* Transl. by Sr. M. Benedicta Larkin, O.P. B. Herder Book Co., St. Louis, 1944. Cloth, 487 p. Price \$5.00.
- Muench, Most Rev. Aloisius J. and Ryan, Most Rev. Vincent J. *The Church, Fascism and Peace.* Our Sunday Visitor Press, Huntington, Ind., 1944. p. c., 88 p.
- Holzner, Rt. Rev. Joseph. *Paul of Tarsus.* Transl. by Rev. F. C. Eckhoff. B. Herder Book Co., St. Louis, 1944. Cloth, 502 p. Price \$5.00.
- Glenn, Paul J., Ph.D., S.T.D. *An Introduction to Philosophy.* B. Herder Book Co., St. Louis, 1944. Cloth, 408 p. Price \$3.00.

## *Reviews*

- Cadou, Rene. *Origen. His Life at Alexandria.* Tr. by John A. Southwell. Herder Book Co., St. Louis, Mo. \$3.25.

IN early Christianity Origen stands out as a towering figure exerting a far-reaching influence on the development of sacred science. Perhaps no one has proved a more powerful ferment in Christian thought in spite of his lapses from orthodoxy and the severe literary attacks to which he was subjected. There is something tragic about this great thinker and zealous seeker reaching out to the highest and just falling short of achievement. He might have been a Father of the Church, a martyr and a saint; and yet by some fatal frustration he was deprived of these external honors. Still Christianity owes him a great debt. He has plowed many fields and seeded many furrows. He has blazed trails and smoothed the paths for those who came after him. He was most intimately connected with the school of allegorical scriptural interpretation, and it may have been the mystical strain in his mind that led him into dangerous doctrinal by-paths.

Of this fascinating personality, more in particular of his earlier career at Alexandria, the author sketches a very vivid picture. This was a time of storm and stress in which Origen made a bold attempt to express Christian ideas in terms of the pagan philosophies which he had studied. Necessary as this task was, it was also fraught with danger. It is not easy to fit new concepts into old molds. Partial failure is practically inevitable. We late-comers who find accepted thought-patterns in which Christian truth is adequately embodied can hardly appreciate the gigantic labor of the daring pioneers in the uncharted realm of thought. To any one who is interested in the evolution of Christian thought and in the elaboration of an appropriate theological terminology the present volume will be highly instructive as well as engrossing. The genesis of ideas is an absorbing study. And in these pages we are afforded glimpses of the

workings of a mind that grapples with the great problems of the day. Incidentally the reader comes into contact with the intellectual labors of an age in which truths gradually became crystallized into definite forms.

The book is well written and makes pleasant reading. Possibly some may think that the style leans toward the rhetorical. That, however, the reviewer would not regard as a defect because it does not in the least detract from the thorough scholarship of the volume.

C. BRUEHL, Ph.D.

St. Charles Seminary  
Overbrook, Pa.

- Cuenot, Fr. Joseph, P.F.M. *Kwangsi, Land of the Black Banners.* Tr. by Fr. Geo. F. Wiseman, M.M. Herder Book Co., St. Louis, price \$2.75.

Kwangsi is a district in China adjoining French Indo-China. It is about the size of the State of Minnesota. Originally it formed one mission with Kuangtung and was cared for by the Paris Foreign Mission Society. In 1848 it was erected into a separate mission. Because so many French priests were called home and lost their lives in World War I a large portion of Kwangsi was taken over by the Catholic Foreign Mission Society of America (Maryknoll) in 1921.

From this book one learns much about the endless civil wars which have consistently retarded the material and spiritual progress of the Chinese. The sub-title, "Land of the Black Banners," derives from a politico-military band that dominated Kwangsi during much of the period under study. They lived by unspeakable bribery and plunder. Their reign of terror was responsible for the death of many missionaries and Christians and the certain martyrdom of one priest, Fr. Chapdelaine, and two faithful neophytes, Agnes Tsao Kui In, and Lawrence Pe Man. These three champions of Christ were beatified by Pope Leo XIII in 1900, and the story of their heroic fortitude under torture is told in a chapter "The Martyrology of Kwangsi."

Other most informative chapters are "Auxiliaries," dealing with the formation of native priests and sisters; "Thorns of the Apostolate" and "Roses among Thorns," packed with instances of the discouragements and consolations of the shepherds of souls in this benighted land. To the translation of all these and others, Fr. Wiseman, one of the first Maryknollers on the ground, has added some interesting accounts of the pioneering labors of both the French Fathers and the Americans. He has also added a brief sketch of the life of the heroic Bishop Docoeur, who did so much to further the work in Kwangsi, particularly that of the American Missioners.

We Americans are trying to help the Chinese recover their national independence. Surely American Catholics should be no less interested in helping these poor pagan people regain their eternal inheritance. Let us hope this gripping mission story will have a wide reading and result in securing workers and support for souls Christ came to save.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College  
St. Marys, Kan.



# THE C. V. AND THE CENTRAL BUREAU

## Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.  
President, J. M. Aretz, St. Paul, Minn.  
First Vice-President, Jos. B. Engelmeyer, Quincy, Ill.  
Second Vice-President, Rev. Fabian Diersing, O.S.B., Shoal Creek, Arkansas.  
Third Vice-President, Ray N. Wey, St. Paul, Minn.  
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.  
General Secretary, Albert A. Dobie, New Haven, Conn.  
Recording Secretary, August Springob, Milwaukee, Wis.  
Treasurer, John A. Suellentrop, Colwich, Kans.  
Marshal, A. M. Herriges, St. Paul, Minn.  
Trustees, E. A. Winkelmann, St. Louis; Michael Mohr, Colwich, Kans.; August Petry, San Francisco; Cyril J. Furrer, St. Louis; Charles Kabis, Newark, N. J.; Harry Jacobsmeyer, St. Louis; Albert J. Sattler, New York.  
Members-at-Large, Board of Directors: Wm. H. Siefen, New Haven, Conn.; Richard F. Hemmerlein, New York; Michael F. Ettel, St. Paul, Minn.; Frank W. Schwartz, Detroit, Mich.; J. P. Wickenheiser, Strasburg, N. D.; Edward Kirchen, San Francisco; Jos. G. Grundle, Elm Grove, Wis.; Chas. P. Kraft, Irvington, N. J.  
Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.

## Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; J. M. Aretz, St. Paul, Minn., C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr. (on leave with the armed forces); John P. Pfeiffer, San Antonio, Tex.; August Springob, Milwaukee, Wis.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

---

## THE EIGHTY-NINTH MILESTONE OF THE CENTRAL VEREIN

**D**UE possibly to the sturdy quality of its pioneer population, Minnesota has long been a stronghold of the Central Verein and in later years of the National Catholic Women's Union. As long ago as 1884 our organization met in the capital city of this State. To be exact, it was on September 7 of that year the 29th Annual Convention began its sessions in St. Paul. Fifteen years later the CV returned for one of the outstanding conventions of that formative period, when the State Leagues were joining the national organization. St. Paul was chosen also for the 60th Annual Convention. Which occasion was made memorable by the participation in the event of the Apostolic Delegate of that time, Archbishop Bonzano, and of the distinguished Archbishop of St. Paul, the late Most Rev. John Ireland. The opinions expressed on this occasion by both prelates regarding the Central Verein exerted a sustaining influence on the officers and delegates of our organization during the trying years of the first World War. This year the Central Verein returned to the hospitable city, and once more our members in St. Paul and Minnesota have demonstrated their loyalty to the cause the CV and the NCWU represent. The unassuming cordiality of Most Rev. Archbishop Murray and the local laity made the visiting priests and the delegates feel very much at home in the convention city.

The great Cathedral of St. Paul erected by Archbishop Ireland on an eminence overlooking the city and the Mississippi River again proved a stately setting for the church services on Sunday. On Monday and Tuesday the delegates participated in the Masses celebrated in the Church of the Assumption of the Bl. Virgin Mary, a building hallowed by tradition. Near this

church stands the first parochial school house erected in the city of St. Paul by German immigrants in 1861.

The majority of the delegates were prompt in arriving in the convention city. In consequence, a number of meetings were conducted on Saturday, the nineteenth of August, once the delegates had participated in Holy Mass in the church already referred to and after their return from the automobile tour. After a lengthy sight-seeing trip the participants in the outing gathered for Memorial Devotions conducted in the chapel of the College of St. Thomas. In the institution's cafeteria a luncheon was served, the Very Rev. Vincent J. Flynn, Rector of the College, presiding. The afternoon was occupied by meetings of the Executive Committees of both organizations, of the national Board of Trustees, the Social Action Committee, etc. An outstanding event was the formal opening at 4 P. M. of the Charity and Mission Exhibit in the ball room of the St. Paul Hotel. The articles were well displayed and were remarkable both for quality and quantity. While Mrs. Mary Filser Lohr, NCWU President, acted as chairman, the addresses were delivered by the Rev. John J. Cullinane, Pastor, Church of St. Luke in St. Paul, and Rev. Joseph A. Zimmerman of Holy Rosary Mission, Pine Ridge, S. D. Two Indian maidens, pupils in the Mission school, delivered brief recitations. A dinner tendered the officers and delegates by the St. Paul Convention Committee was served promptly at 6 P. M. Mr. Ray N. Wey, the Committee Chairman, presided, while Mr. J. M. Aretz, President of the Catholic Aid Association of Minnesota, acted as toastmaster. The agreeable function closed promptly, and the delegates of both organiza-



tions returned to their tasks which kept them engaged for a number of hours more.

The meeting of welcome on Sunday morning observed the customary routine. Addresses were delivered, banners of the national organizations were presented to the representatives of the local committee, etc. Promptly at 10:30 o'clock a procession wended its way to the top of the bluff and into the majestic Cathedral of St. Paul.

### *The Convention in Action*

The afternoon of Sunday, August 20, was given over solely to the Civic Demonstration. There were but two addresses, the first of which presented in a brief manner what is intended as the study program for both organizations during the coming fall and winter. It is a thorough discussion of the so timely and difficult problem of "Nationalism and Internationalism: A Christian Interpretation."

The presentation was made by the Most Rev. Aloisius J. Muench, Bishop of Fargo. Lack of space permits the quoting of but a few trenchant paragraphs from this remarkable document:

"Patriotism is a Christian virtue, and nationalism, too, shares in this virtue . . . Through such nationalism the natural, inalienable rights of nations, large and small, weak and strong, are safeguarded.

"One nation's will to live must never be tantamount to a death sentence for another. Rights of States are limited even as rights of individuals are limited. There are no absolute rights. To be justifiable, nationalism must subject itself to the law of Christ, which rests on the twin pillars of justice and charity.

"Excessive nationalism has become a veritable curse. Excessive nationalism speaks of the law of race and nationalism as if law and justice could be founded on these particular types . . .

"We fear that excessive nationalism will once more ruin the chances for a good peace. Actuated solely by motives looking toward a good peace, we condemn whatever strengthens excessive nationalism. Unless its voice is stilled, another war will ravage the world."

The timeliness of this document is further made evident by passages such as the following two:

"The advocates of excessive nationalism must not be permitted a place at the peace table. They will ruin the hopes and prayers of people everywhere for a good peace.

"Peacetime conscription of youth will also follow upon militarism's retention of power. For the protection of our youth against moral harm, such as has always come to youth from life in military barracks, we declare our opposition to compulsory military training once the war has come to an end."

A splendid contribution to the same program was made by the Rev. James A. Byrnes of the Archdiocese of St. Paul, who spoke on the efforts and achievements of our organizations. He gave them full credit for having developed a purposeful program since the founding of the Central Verein. The speaker in fact declared: "Peace-minded generations of America should give attention to and have a wholesome respect for the Central Verein and the National Catholic Women's Union. They have been God-given agencies for nearly

one hundred years to make America a center of blessed peace. They are responsible for the founding of the parochial schools in America." The eloquent manner of his presentation deeply impressed Father Byrnes' audience.

Summarizing what had been said by the preceding speakers, Archbishop Murray stated: "The political and religious conflicts that have prevailed in Germany are responsible for the contribution which the Catholic Central Verein members coming from that country gave to the furthering, fortifying and security of the Kingdom of Christ in this country. It was your association with each other that caused your consciousness of Catholicity, guided your philosophy and shaped your principles of conduct in Catholic service and Christian piety."

Archbishop Murray likewise spoke of the contribution our organization has made to Catholic education in the United States, which by no means was considered by the pioneers an affair of the school alone. The Archbishop declared that in contrast to the attitude of our people toward education "today the education of children is delegated entirely to the school with the result that the home has no influence and the individuals are left to develop without a philosophy of life. The leaders of the nation are now appalled at the development of juvenile delinquency. We, however, know, as we have known all along, that something must be done to neutralize the vandalism and neutralize the barbarism which will result from such lack of godliness."

### *Finding Their Stride*

Although the day had made great demands on the physical stamina of the delegates, the joint session of the CV and NCWU, called to order by Mr. William Siefen, President of the Central Verein, at eight o'clock in the evening, was remarkably well attended. The Pioneer Hall, where all the sessions of the CV were held, seats up to five hundred people. There were not that many delegates present, but we dare say there were at least three hundred men and women in the assembly room on Sunday night. Throughout the convention the temptation to absent themselves and go "joy riding," as it were, apparently exerted no influence on the delegates. They were remarkably faithful in attending meetings and also participated in the discussions. Both Presidents delivered their annual messages on this occasion, while in the course of the evening the Director of the Central Bureau presented a paper augmenting the printed Annual Report. He spoke on the present situation and the obligation of all Catholics to be alert and willing to participate in Catholic Social Action, in accordance with the instructions which have emanated and which continue to emanate from the Holy See.

Without exception every Abbot since the foundation of St. John's Abbey at Collegeville, Minnesota, has been accounted a friend of our organization. None, however, more so than the distinguished prelate, Rt. Rev. Alcuin Deutsch, O.S.B., who sang the Pontifical Requiem High Mass, offered for the repose of the souls of the deceased members of the CV and the NCWU on Monday, August 21, at the altar of Assumption Church. Following the services, the second business session of the Convention was conducted in Junior Pioneer Hall. A brief third session began at 2 P. M. One of the



chief features of this meeting was the address by Mr. August Springob, of Milwaukee, who discussed what is an apparent need, the publication of a "Messenger" by major branches of the CV. After adjournment, the various committees conducted their meetings. Mr. Joseph Matt, K.S.G., of St. Paul, was Chairman of the Resolutions Committee, which reported to the Convention during the business session conducted in the evening on the same day.

What is an innovation of recent years, a meeting of representatives of the Catholic Fraternal Insurance Societies now affiliated with the CV, occupied the greater part of the afternoon. There were two addresses, one by Mr. Wm. C. Bruce, publisher of Milwaukee, Wisconsin, and the other by Mr. Fred A. Kueppers, of St. Paul. We hope to be able to refer to both of these presentations in a later issue.

The evening meeting occupied itself largely with reports of the various State Branches and the resolutions. Although their number had been restricted intentionally, the importance of the declarations demanded serious deliberation and discussion on the part of the delegates.

As from the very beginning, so even on the last day, the weather favored the Convention. The Holy Sacrifice of the Mass was offered up on the high altar of the Church of the Assumption by Very Rev. Msgr. Anthony Strauss, Spiritual Director of the National Catholic Women's Union, in thanksgiving for the favors and blessings received during these memorable days. After this, the officers and members of the organizations met in their convention halls. In their fifth and last business session, the CV delegates reconsidered a resolution previously passed and adopted it in its changed form. They also concerned themselves with a number of routine matters brought to their attention by officers and committees.

Results of the election of officers were reported to the Convention on Monday night. Due to impaired health, Mr. Wm. Siefen had declined re-election. In his place the delegates elected so steadfast a promoter of the cause as Mr. J. M. Aretz, President of the Catholic Aid Association of Minnesota. He will be sustained by the following officers, newly elected Trustees, and Members at Large of the Board of Directors: First Vice-President, Jos. B. Engelmeyer, Quincy, Ill.; Second Vice-President, Rev. Fabian Diersing, O.S.B., Arkansas; Third Vice-President, Ray N. Wey, St. Paul, Minn.; Fourth Vice-President, Mrs. Mary Filser Lohr, New York, N. Y.; General Secretary, Albert A. Dobie, New Haven, Conn.; Recording Secretary, August Springob, Milwaukee, Wis.; Treasurer, John A. Suellentrop, Colwich, Kans.; Marshal, A. M. Herriges, St. Paul, Minn. Trustees: Cyril Furrer, St. Louis, Mo.; Michael Mohr, Colwich, Kans.; Chas. L. Kabis, Newark, N. J. Members at Large of the Board of Directors: Wm. H. Siefen, New Haven, Conn.; Richard F. Hemmerlein, New York, N. Y.; Michael F. Ettel, St. Paul, Minn.; Frank W. Schwartz, Detroit, Mich.; J. P. Wickenheiser, Strsburg, N. D.; Edward Kirchen, San Francisco, Calif.; Jos. G. Grundle, Elm Grove, Wis.; Chas. P. Kraft, Irvington, N. J.

Conducted in the Hotel St. Paul, the closing exercises, participated in by the officers and members of the two National Organizations, will be remembered by the delegates as an outstanding event of this year's meeting. Not scheduled on the program, the address by Most Rev. Vincent J. Ryan, Bishop of Bismark, proved a happy surprise. In fact, it did more than that, because of the Bishop's remarks on the sturdy qualities of the "Russlaender" of North Dakota, so many of whom are in his Diocese. His Excellency declared, they would continue to be a strong factor in the development of the Church in North Dakota, and that, with the future in mind, he realized the value of the CV as a sustaining force. The officers of the CV were now installed by Mr. John Eibeck, Honorary President of the CV. Ultimately the audience participated in a liturgical program, the praying of the Compline for Tuesday, Rev. Fr. Dominic, O.S.B., officiating. With resounding voices all participants in the closing session ultimately sang "Holy God We Praise Thy Name."

### *Convention Notes*

Unfortunately Most Rev. John H. Peschges was unable to deliver the sermon during the high mass on Sunday, due to serious illness. Nor was it possible for Most Rev. Bishop Binz, of Winona, to attend, because he too had been obliged to repair to a hospital.

Celebrant of the high mass in St. Paul Cathedral on Sunday, August 20th, was Most Rev. Joseph F. Busch, Bishop of St. Cloud. A frequent attendant at conventions of the Central Verein of Minnesota, Bishop Busch has not by any means been a stranger to our national assemblies. As long ago as 1914 His Excellency came from his former diocese in South Dakota to Pittsburgh where the CV met in that year. He at that time contributed to our knowledge of certain phases of the labor question as it then revealed itself in the metal mines in the Black Hills.

With the exceptional eloquence at his command, the Archbishop of St. Paul, Most Rev. James Murray, preached the sermon of the day on the twentieth. Because of the prelate's long acquaintance with our organizations, the speaker did not hesitate to accord them both a meed of praise. Extremely generous of his time, Archbishop Murray participated also in the Civic Demonstration, conducted on Sunday afternoon. On this occasion he had good words for the adherence of the men of the CV to principles and their devotion to the cause of Catholic education. Many of our members were addressed by the Archbishop in the course of the afternoon.

An outstanding acknowledgment of his opinion of the CV came from His Excellency, when he addressed the officers and delegates in the course of their closing session on Tuesday forenoon. Archbishop Murray stated it was particularly commendable the CV had a definite program which it strove to carry out, and that this program was founded in sound Catholic principles. This is a point the officers of affiliated societies should call to the attention of members.



The Civic Demonstration was made noteworthy particularly by the presentation of the fundamental declaration on "Nationalism and Internationalism. A Christian Interpretation of Basic Principles." It was presented to the audience by Most Rev. Aloisius J. Muench, Bishop of Fargo, as a program to which the members of the CV and the NCWU are to devote serious thought and study, with the intention of making known to all the healing balm of sound Catholic doctrine on a subject of greatest importance. The *St. Paul Pioneer Press* fortunately featured this thought in its account of the meeting and the Bishop's address: "World Recognition of God as Source of Law Urged at Verein."

One of the outstanding addresses of the convention was delivered by Rev. James A. Byrnes to the men and women gathered for the Civic Demonstration. Well acquainted with the CV and the NCWU, he had been asked to tell the story of our organization to the Sunday afternoon audience, because it was thought desirable one not of our race should present our case on this occasion. One with us in his outlook on education, the family and rural life, Fr. Byrnes did full credit to his task. This address will be quoted more at length in future issues of *SJR*.

For the first time in the history of the CV a man not of German origin, though of Germanic stock, has been elected to the presidency of our federation. Mr. J. M. Aretz was born in Minnesota, his parents having immigrated from Holland. His father served in the U. S. Cavalry on the frontier during the Civil War.

Because of the absence of the vast majority of young men from their homes, it was not deemed advisable to have a young men's meeting at St. Paul. The women, on the other hand, did conduct a Youth Conference. Rev. Rudolph Bandass, Professor of Theology in St. Paul Seminary, was the speaker of the occasion. He spoke on present and post-war problems, and dwelt on the obligation of the returning service men and women, in fact of all men and women, young and old, to combat the false ideas and principles which are leading us to secularism and totalitarianism. Rev. Victor T. Suren, of Missouri, Youth Director of the NCWU, presided on this occasion. Other speakers were the Rev. Fathers Maerus and Sweeney, both of St. Paul, and Mrs. Mary Filser Lohr.

The program of the NCWU's Convention announced a number of unique features. We consider it particularly commendable meetings should be opened with a hymn and invocation to the Holy Ghost. Another noteworthy feature of the program was the message given to the officers and delegates of the NCWU by Rev. Msgr. Anthony T. Strauss, the organization's Spiritual Director. The resolutions adopted by the Convention are exceedingly timely and deserve to be read and contemplated also by the members of the CV. Monday afternoon was devoted to informal discussion of youth problems and a round-table discussion on parliamentary law.

An unexpected feature of Tuesday's afternoon program had been prepared by the Connecticut delegation who wished to demonstrate their appreciation for Mr. Siefen's life-long devotion to the cause of the Connecticut Branch and the CV. Rev. Fr. Zibbel, a member of the Connecticut delegation, presented our honorary president with two gifts, accompanying the presentation with words appropriate for the occasion. Mr. Siefen, who for almost fifty years has been active in organizations affiliated with the CV, was deeply moved by the acknowledgment accorded him.

God willing, next year's Convention of the CV and the NCWU will be held in Newark, New Jersey. It was in that city the CV conducted one of its outstanding Conventions, in 1909. Moreover, the occasion will be made memorable by the observation of the fiftieth anniversary of the CV of New Jersey. Most Rev. Thomas J. Walsh, S.T.D., J.C.D., Archbishop of Newark, has granted the invitation his hearty approval. Quite unexpectedly Most Rev. Bishop Muench, S.T.D., D.S.S., extended an invitation to our organizations to meet in his Diocese two years hence. Those who participated in the Rural Life Conference, conducted at Fargo in 1936, realize fully that the Convention to be held in North Dakota will certainly present a wealth of interesting features.

No movement, inaugurated in our country by Catholics, has had a more indefatigable promoter than the one inaugurated by Rev. Joseph J. Schagemann, C.Ss.R. His report on the time and labor devoted by him to the promotion of the Maternity Guild since last year's Convention, submitted to Mrs. Mary Filser Lohr, is deserving of particular attention. While the report is hopeful of results, the fact remains that this most timely institution is not being propagated by Catholic men and women as diligently and energetically as it should, considering existing conditions. Against it stands one of the most vicious and deadly evils, sired by the revolt against the laws of God, recorded by history.

Tuesday forenoon copies of a special Convention number of *The Wanderer* were available to the delegates. This edition contained not merely a comprehensive account of the proceedings of the first three convention days but also the complete text of the notable document, presented by Most Rev. Aloisius J. Muench to the Civic Forum on Sunday afternoon. Likewise the text of Rev. R. G. Bandass' address referred to above. An equally large number of columns of this issue were devoted to the resolutions passed by the Women's Convention.

Not merely because it is President Siefen's farewell declaration should his message to this year's Convention be read, but rather because it treats of matters of fundamental importance for our organization.



## War Guilt and Justice

BECAUSE of the eminent importance of the declaration on "Nationalism and Internationalism: A Christian Interpretation" adopted by the St. Paul Convention, it was considered advisable to restrict the number of resolutions in order that the members of our organizations may devote as much thought and time as possible to the study, discussion and propagation of that document.

Of course, an expression of filial devotion for the supreme Pontiff was not omitted from our declarations. Among the domestic issues none appeared of greater importance to the Resolutions Committee than centralization of political power in the Federal government. The declaration on this subject warns our members "to be alert to dangerous tendencies and oppose every effort to drive a wedge into the existing political system, which grants individuals, families, co-operative organizations, and local governments, the autonomy they should possess in order to carry out their functions successfully." These and other resolutions were not available in full for publication in this issue of *SJR*.

A wide difference of opinion existed regarding a declaration on the attitude the allied nations may adopt toward their opponents. Although the first resolution presented to the Convention by the Committee was carefully worded, it did not meet unanimous approval, being carried only by a small majority. The Chairman of the Resolutions Committee considered it desirable to withdraw the first draft and submit a substitute resolution. This new version received unanimous approval by the Convention. It reads:

While it is true, as Pius XII declares in the Encyclical *Summi Pontificatus*, issued shortly after the beginning of the present World War, that "the evils from which mankind suffers today come in part from economic instability and from the struggle of interest regarding a more equal distribution of the goods which God has given man as a means of sustenance and progress, it is no less true that the root is deeper and more intrinsic, belonging to the sphere of religious belief and moral convictions which have been perverted by the progressive alienation of the people from that unity of doctrine, faith, customs and morals which once was promoted by the tireless and beneficent work of the Church."

But peoples were not satisfied to merely denounce Christ and His law, they were eager to develop and practice new doctrines which took shape in new systems. Some of them so evidently pagan that no one need be astonished at the evil fruits they have borne in the present war. Nationalism and racialism, both results of false doctrines, went to lengths that shocked the none-too-moral sensibilities of our times. The natural law and international law became meaningless; might was declared right, Nero and Ghengis Kahn seem to have come back to life. The results of the policies adopted by those who glorified aggression and the right of the strong have appalled a world itself tainted with the errors of nationalism, socialism and economic imperialism.

Standing aghast, as they do, and viewing the ruins of a civilization that had filled their hearts with pride,

the nations opposed to the aggressors demand punishment of the individuals responsible for the atrocities they caused to be perpetrated in the course of years wherever it was possible for them to exert their power. The inhuman acts and deeds which they committed deserve to be punished, but even these criminals should be judged by a tribunal which can not in the forum of history be charged with having been animated by the spirit of revenge. Moreover, according to well established precedents, the nations responsible for the rape of their neighbors' lands should be held to make just amends for the havoc and destruction wrought by them. But in this case too, the dictates of justice and charity must not be lost sight of.

This war will have been fought in vain if it does not lead to greater harmony of interests and greater security than have prevailed in the world in recent centuries. And none of these will obtain in the future if the coming peace is permeated by the poison of revenge.

We call attention in this regard to the wise words of our Holy Father: "No, safety does not come to peoples from external means, from the sword, which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit."

## Remarkable Gain in Number of Life Members

SINCE publication of the July-August issue of *SJR*, a remarkably large number of names have been entered on the roster of Life Members. There are no less than twenty-eight, and twenty of these were reported at the St. Paul Convention.

In addition there were eight names added to the In Memoriam list, among them that of the first Bishop of Bismarck, Vincent Wehrle, O.S.B. A complete list of names will be published in the October issue of this journal. All told, seventy-seven enrollments were reported by Mr. August Springob in the course of the past year. There were, besides, twenty-seven new sustaining members accepted.

The campaign is to continue at least for another twelve months and the success attained should encourage those who realize the value of a staunch body of devoted Life Members. Life and Sustaining Members will, we believe, attain to great importance in the Central Verein in the future.

In an age, when even men and women of worth are so quickly forgotten by their own, it is well the CV should grant its members an opportunity to cultivate the memory of their forebears, in particular of those priests and bishops to whom we owe so much. We are happy to report a few more names have been inscribed in the In Memoriam list of our organization. We hope, that in the not too distant future it may be possible to erect, possibly in the library of the CV at St. Louis, one or more tablets with the names of the cherished dead. Should tablets appear impracticable, we would suggest a folio, consisting of parchment leaves bound in boards, should be inaugurated to contain the list of our departed life members and those others whose memory is to be held in honor.



## State Branches

A FEATURE of the convention of the CV of Connecticut held in June were the thought-provoking resolutions. Mr. George Beuler, President of the State Branch, was chairman of the committee which formulated them.

A pledge of filial loyalty to the Vicar of Christ on earth, Pope Pius XII, is offered, and a prayer of thanks to God for sparing the Holy Father and the city of Rome. The resolution on delinquent children and working mothers touches upon the fundamental reason for the present-day increase in waywardness and loose-living among youth. It reads in part:

"We deplore the fact that many mothers, under the guise of patriotism, accept positions in war industries merely to satisfy their desires for luxuries to which they are unaccustomed, and which quite frequently lead to the demoralization of their home life. In such homes the children are usually left the greater part of the day and into the late hours of the night without adult supervision . . . Only where circumstances are such that it is necessary for a woman to work to provide the necessities of life should a mother with children of school age seek employment. We maintain that the mother's place is in the home. No greater service than this can be rendered to our country, as the future of the nation depends upon the children of today."

Another resolution extends a word of tribute and thanks to the Central Bureau for the more than thirty years of service as a center of information and motivation for participation in Catholic social action. The Connecticut societies are called upon to do their share toward the completion of the Expansion Fund, so that the Bureau's many beneficent activities may not be hampered for financial reasons.

The members of the societies are called upon for still greater effort of leadership in the cause of Christian social reconstruction. The fact is deplored that membership in the societies is not being sufficiently increased because of the fact that many Catholics, who by reason of their position and education are best fitted to be leaders, do not give our societies the support their influence and opportunities would offer.

Another resolution lends support to the sale of War Bonds. Rev. Joseph Rewinkel announced that the amount of the Burse for St. Thomas Seminary, Hartford, stood at \$2405.20. New officers of the Connecticut Branch are Mr. Rudolph Gattling, President, and Mr. Oliver Perkins, Treasurer. The incumbents Mr. John Hintz and Mr. Edward Lemke were retained as Vice-President and Secretary. Next year's convention will be held at Wallingford, Connecticut.

The Proceedings of the joint conventions of the CU of Illinois and the Illinois CWU, held in St. Dominic's Parish, Breese, Illinois, in May, now published in an attractive 45-page booklet, contain the timely resolutions; the sermon on Catholic Action by the Rev. Walter Fasnacht; the address of His Excellency, the Most Rev. Henry Althoff, Bishop of Belleville; the detailed account of work done for the missions by the women's groups.

Of particular importance is the resolution advocating participation in parish life and the formation of discussion groups in parishes, intended to foster interest in Catholic Action. Another resolution deplores the extent of "parental delinquency," the failure of parents to accept full responsibility for the education and direction of their children. The gradual extension of federal power over the lives of the people in this country, and the efforts to introduce a program of socialized medicine are pointed out as a source of danger in another timely statement.

The sermon preached by the Rev. Walter Fasnacht on the meaning of Catholic Action in the Church, the Mystical Body of Christ, makes excellent reading. Pointing out the two extremes of anti-clericalism and laicism and the bad effects of these errors in the past history of the Church, the sermon supplies solid thoughts and directives for the laity who want to participate in Catholic Action.

## Local League Meetings

A STRONG and vital Christian family life is the best remedy for certain social problems, such as the delinquency of youth, and also for the solution of the problems of adjustment that will face us after the war, the Very Rev. Anthony Strauss told the meeting of the St. Louis and County District League, held in St. Monica's Parish, Creve Coeur, in July. Other suggestions for the improvement of the Christian family life offered by the speaker were: Increased companionship between children and their parents; a properly maintained home with social activities in which all the members of the family can participate; daily family prayer and family reception of the Holy Eucharist. The fifth Sunday of a month was suggested as family day at Mass and Holy Communion.

The speaker pointed out that much of our juvenile delinquency could more properly be called parental delinquency. Parents should be aware of the responsibility and the privilege of educating their children. Training of the child must begin in infancy, and practice and example must go hand in hand with precept. The speaker pointed out delinquency of youth is largely the responsibility of adults. It is not the youths who are writing scandalous scenarios, nor do they produce the films and put out the salacious literature that perverts the minds of the young.

Rev. Michael J. Clarke, Pastor of St. Monica's, spoke a few words, as did Rev. Aloysius A. Wempe, Pastor of St. Francis de Sales Parish, in St. Louis. President Herman Gerdes presented some details regarding the coming State Convention to be held in Holy Cross Parish, St. Louis, September 17-19. State Secretary Cyril J. Furrer spoke about the National Convention, and about the League's Day of Recollection which has been arranged for a Sunday in October, the exact date to be announced later. Another speaker was Michael B. Menniges, who has spent some thirty years in South and Central America. He related experiences he had had in Colombia and Mexico. The speaker stated the former country was probably the most Catholic in the world.



The annual meeting of the North Texas District of the CSL was held at St. Peter Church in Lindsay on Sunday, July 30. High Mass was celebrated at 10 A. M., and in the afternoon the Catholic Day program was conducted. Among the speakers were Rev. Thomas Buegler, O.S.B., of Muenster, organizer for the District, Rt. Rev. Abbot Burgert, O.S.B., of Windthorst, and Mr. and Mrs. Ben Schwegmann.

The principal speakers on the Catholic Day program held in connection with the meeting of the South-eastern District of Catholic State League of Texas were Rev. A. J. Weber, of Nada, who told of the organization's activities in his district, and Mr. Gus J. Strauss, of Austin, who spoke on "Post-War Catholic Activities."

The meeting was held in St. Rose of Lima School Auditorium, Schulenberg, on Sunday afternoon, July 9. The chairman was Mr. Joseph Grahmann, president of the district. Rev. Leo Goertz, pastor of St. Rose of Lima Church, pronounced the opening prayer and welcomed the representatives and visitors.

Also called upon to speak were Mr. Ben Schwegmann, of San Antonio, recently chosen a member of the board of directors of the CV of America, and Mr. Frank C. Gittinger, president of the Catholic State League. Mr. Schwegmann was also made Chairman of the campaign for Life and In Memoriam enrollments in the Central Verein. He explained the duties of his new office, and told of the benefits both to the member and to the CV of this new type of membership. Mr. Gittinger gave a resumé of the activities of the state organization during the past year.

Representatives from Frelsburg, Hallettsville, High Hill, Mentz, Moulton, Nada, Shiner, St. John, Weimar, and of the host organization, Schulenberg, were present.

### *With the Chaplains*

A CHAPLAIN, writing from a hospital overseas, informs us: "We have been receiving copies of *SJR* regularly and they are distributed in the wards where they are well received by the patients. Anything that comes from the States is reverently handled, and this applies to a greater degree even to Catholic publications."

Due to the co-operation of various mission groups and societies, affiliated with the NCWU, the Bureau is generally in a position to grant prompt response to requests for vestments, altar linens, etc., addressed to it by missionaries and priests in the diaspora of our country. "I have been requested by the interned priest at our POW camp to obtain an alb for him," thus wrote an army chaplain early in April. "The one he has been using has seen its last days of usefulness. The size of the alb must be large, as the Father is over six feet tall."

Ten days later the same chaplain informed us: "The albs and cinctures are most satisfactory; the interned priest and myself are deeply grateful. The promptness

with which you have endeavored to meet our needs, cannot but elicit commendation."

The co-operation of the NCWU in the mission work is all the more appreciated, because in many cases it is difficult to inform the donors what has become of their gifts. The two albs referred to may have been in our possession for a year or more, awaiting an emergency call.

All of the brochures intended for distribution among the men in the service continue in demand. Writing from an Army Air Forces Technical Training Command, a Chaplain requests "500 copies each of the two splendid pamphlets distributed by the Central Bureau, 'Guide Right' and 'The Name of God.'" The writer adds: "I have seen copies of both publications and they appear to be admirably suited for their purposes."

Similarly the Chaplain at a U. S. Naval Frontier Base asked for "1,000 copies of 'Guide Right,' 750 copies of 'The Name of God,' plus any other pamphlets suitable for distribution among the men of the command."

On receipt of the pamphlets the Chaplain wrote: "In the name of 'our boys in uniform' may I thank you most sincerely for your kind and prompt service. My fervent wish and prayer is that God may bless you and your apostolic work."

Writing from shipboard somewhere in the Pacific, Chaplain N. N. informs us:

"A great many of the ship's crew are Catholics and were delighted to find a Catholic chaplain aboard besides the transport chaplain, who is a Protestant and a very fine man to deal with. For this reason I find things very pleasant."

"Have been able to read Mass topside every day so far, and think we will be able to continue indefinitely" (even during a severe storm he was spared the experience of seasickness, although even some of the crew were not so fortunate).

We are assured that he was well supplied for the trip with religious articles, etc. "I cannot carry as much as I would like to in the way of literature," the chaplain writes, "but hope that I may be able to order things from time to time, although communication must necessarily be slow."

One, competent to judge, the list of whose books and activities occupy considerable space in *Who's Who* in America and the American Catholic *Who's Who*, wrote us, with the June issue of our monthly in mind:

"The current *SJR* is to my way of thinking one of the best you have ever got out. It deserve a circulation as great as that of the *Sat. Evening Post* or *Readers' Digest*. Wish I could do something to get such a circulation."

Towards the end of his letter, the writer adds:

"One thing I like about *SJR*, is that it is not Protestant and un-Christian in the sense of always protesting against what someone else has said and done, and too narrow to acknowledge the good that someone else has accomplished."



## On Mailing Papers and Magazines to Soldiers Oversea

POSSIBLY not a few of our members have mailed newspapers and magazines to relatives and friends with the armies overseas, only to learn to their regret that the publications were not received by those for whom they were intended. The War Department has established certain rules regarding the mailing of such publications to the men on foreign duty, but these have not been sufficiently made known to the people, we believe.

According to official information obtained by the Bureau, the regulations referring to this matter stipulate:

"First, publications are not sent abroad unless the organization or permanent APO number (as distinguished from the temporary APO number assigned during the journey overseas) of the addressee is given in the address. This is due to the great difficulty involved in locating the individual in such cases.

"Second, subscriptions must have been requested in writing by the addressee, or have been in effect at the time of his departure from the United States. This has been widely publicized among publishers and they know that they must indicate that mailing is in accordance therewith by placing the following on the wrapper of each copy addressed to Army personnel abroad: 'Mailed in conformity with Post Office Department Order No. 19687.'

"Third, mailings of publications are temporarily discontinued in the cases of individuals proceeding overseas as casuals (not traveling as members of established units) during the period of the journey and until the addressee is assigned to an organization abroad. This is accomplished through the use of forms provided for the purpose which are mailed to the publisher requesting discontinuance and, later, resumption of mailings.

"Fourth, newspapers and magazines are not returned to the United States if they are received abroad after the addressee has returned to the United States, unless they bear return postage guarantee."

These rules are reasonable and they are not difficult to observe, once they are known. The communication which we have quoted further states:

"The procedure outlined above is based on a desire to make it possible for the overseas troops to secure publications they request. At the same time, in view of the limited facilities available and in order that the expeditious handling of letter mail may not be jeopardized, it is necessary that restrictions be applied to the mailing of publications not requested by the overseas troops and, further, that directory service for publications be curtailed to the extent indicated."

In the shape of a leaflet, *Ecole Sociale Populaire*, of Montreal, Canada, has brought out the three articles by Fr. James McShane, S.J., published in *SJR* with the title, "Economic Democracy Through V-Groups."

To Fr. McShane's presentation there are added "Per-  
tinent Opinions on the Corporative Order," by Leon-  
Mercier Gouin, member of *L'Action Corporativ* of Can-  
ada.

## God's Harvest

FOR twenty years or more the Bureau furnished the leper home at Biwasaki, Japan, with bandages and linen remnants, a prime requisite for the care of lepers. The war put an end to this service, and wishing that the branches of the NCWU should be able to continue this charity we sought out a leprosarium to take the place of the one previously mentioned. It is located on the island of Trinidad, where Dominican Sisters have for seventy-five years served the unfortunate victims of this terrible malady.

The letter, addressed by these nuns to the Bureau on April 2nd, acknowledges receipt of two cartons of goods while arrival of the third had been announced by the local post office. The communication states:

"All the nursing Sisters and the patients wish to extend to you their sincerest thanks for this most welcome gift of bandages, etc., for we were actually reduced to the last extreme for such articles. Your gift is a real Godsend and will greatly relieve the strain on the Sisters, who have been at their wits' end to provide what is necessary for the dressings every day."

There are 400 patients in this leprosarium and hence the shortage of bandages, lint and cotton, due to war conditions, makes itself particularly felt. To the statements quoted, the Sisters add the compliment: "The box arrived in splendid condition, and all so beautifully packed."

Credit for this service goes to a number of branches and societies affiliated with the NCWU, which have for years engaged in a work as necessary as it is modest.

An event, to which attaches more than ordinary interest, is the reception into the Church on June 7 of the first Cherokee Indians to embrace the faith in the recorded history of the Eastern Cherokee Nation. Those received by Most Rev. Eugene J. McGuinness, of Raleigh, North Carolina, were among fourteen adults baptized in St. John's Church, Waynesville, on the same day and by the same prelate. They are the first converts from among 4,000 Cherokees on the Reservation, located in the territory of St. John's Mission, with headquarters in the town referred to.

The vast majority of the Indians on that Reservation, who profess any Christian faith, are for the most part Baptists and Methodists. It will probably astonish readers to learn that so large a number of Indians of the Cherokee tribe should have survived in a part of the country so long in the hands of the whites. But races and nations do manage to live on even under adverse circumstances. C. A. Weslager's book on "Delaware's Forgotten Folk, the History of the Moors and Nanticoques," published last year by the University of Pennsylvania Press, offers strange proof for the truth of this assertion.

The pastor of eight counties in North Carolina, with less than a hundred Catholics in an area the size of Ireland, is also the shepherd of these Indians. His is a tremendous task; that is his needs are great, need hardly be mentioned.



It is the Rector of St. Mary's College at Kurseong, India, the Rev. Fr. De Letter, S.J., has written us:

"From time to time we have at St. Mary's some American or British soldiers, who come for a 'spiritual holiday' and a short retreat. If you happen to have friends of yours in the U. S. Army who are out over here in India, and who would wish to have a few quiet days of spiritual rest, you may recommend them to St. Mary's; we shall be most happy to welcome them, hoping perhaps that way to make a little return for the kindness you have shown us."

An experienced Missionary, writing us from a city in the far South, states:

"One thing is certain. The war has not brought the Negroes of . . . into the Church, nor nearer it. The number of conversions since the war began is in no way or manner larger than that of pre-war times. Perhaps the Army may claim many colored converts and that would be a compensation. I realize more and more that the grace of God is the necessary prerequisite for conversion. We forget this too easily; thinking more money and more men would do wonders."

The writer realizes it to be his part "to continue the fight against ignorance, prejudice and racial discrimination until the day Catholic Action has taken hold of the mind of every Catholic in the country."

For the assistance we are rendering him, by sending clothing and other articles for the poor of his parish, and they are numerous, he is sincerely grateful. "I need the help of the Verein," he writes, "and I know that it will not fail me; trusting in God and relying on the good will of the members of the CV and the NCWU, I will spare no efforts to be always worthy of my vocation."

### *Sidelight*

**P**ROBLEMS arising out of the war, which at first glance seem not to have anything whatsoever to do with the war, are increasing in number at an alarming rate. The condition of some three thousand Mexicans in and around Goshen, Ind., would appear entirely unrelated to the war. Until, that is, it is realized they were transported to the Indiana community to work on the railroads because of the labor shortage.

But their presence in Goshen and in other communities of the State and surrounding areas has placed added responsibilities upon both the townspeople and the priests. For the majority of the Mexicans are unable to speak English and most of them are poor. Providing them with articles of devotion, with rosaries and holy pictures and books, in an attempt to keep them for Christ, is not an easy task.

The Central Bureau recently had an opportunity to assist Fr. H. J. Miller, one of the priests laboring in behalf of these Mexican workers, with gifts of articles such as those enumerated. Continuance of the work will require continued contributions of all kinds from our members and friends, and the active assistance of our members in those areas where Mexicans are needed for economic reasons.

### *Shipments*

**A**LTHOUGH the members of the CV did not, generally speaking, contribute to any great extent to the Bureau's shipment of mission goods, yet we know them to be interested in this activity which is, so to say, the prerogative of the NCWU.

Due to the consistent flow of articles of all kinds intended for disposition to the missionaries laboring among the Indians, Negroes, and Mexicans of our country, the Bureau was able to ship in June forty-nine bales and five cartons of clothing, twelve large cartons of shoes, six of hats, six of medical supplies, and three boxes of sundry goods. Total weight was 7,120 pounds. These materials went to thirty-six missions and stations in thirteen States. Freight charges alone amounted to \$207.84.

Another shipment of Mission goods, the third of the year, went forth from the Central Bureau on August 18. Twenty-three bales totaling 2875 pounds were shipped to Missions in the South, West and Southwest, and to a number of local missions in Missouri and Wisconsin. Freight charges for this shipment amounted to \$69.79.

### *The Launching of the Good Ship Steuben*

**I**N recognition of the successful promotion of Bond sales by the New York State Committee of Americans of German origin, the Maritime Commission decided one of its Liberty Ships should bear the name of a distinguished German-American. The Committee submitted five names, and from this list the Maritime Commission selected that of General Frederick von Steuben. It also invited a delegation to attend the launching of the ship at New Orleans. Rev. Augustine H. Schmutz, C.Ss.R., Assistant Rector of the Church of the Immaculate Conception in the Bronx, Mr. Theobald J. Dengler, and Miss Hilda Dengler, represented the New York State Committee on this occasion. The honor to solemnly name the ship was bestowed on Miss Dengler, while Mr. Dengler, honorary chairman of the New York German-American War Bond Committee, delivered a brief address. The speaker, having emphasized the services Steuben had rendered the Continental army, dwelt on the fact that the naming of this ship was a tribute to the men and women of Germanic origin in the United States, those who had made America their home and contributed in so large a measure to its growth, civilization and prosperity.

It appears that many of the working men in the Delta Ship Building Yards, where the vessel was constructed and launched, are of German extraction. Evidently some of the principal officers of the corporation also trace their ancestry to the former greater Germany, which at one time comprised not Austria alone but also Switzerland. The corporation's President is Mr. Gerhauser, First and Executive Vice President, Mr. R. B. Ackerman.



### Miscellany

AT Fort Smith, Arkansas, there passed away on June 25, 1944, Joseph K. Schnitzer, member of St. Boniface Parish. Born in Wurttemberg, Germany, the deceased came to America in his early youth. He was a member of the Sterbe Verein and of the St. Joseph's Society of St. Boniface's, having been secretary of the latter organization for more than twenty-five years. A staunch supporter of the Catholic Union of Arkansas, Mr. Schnitzer attended the annual State Conventions as long as he was able to do so.

The Catholic Action program outlined by a special priests' committee at last year's convention of the CU of Missouri, is bearing rich fruit. Under the leadership of Fr. Victor T. Suren, it will be recalled, a group of priests completed a course of study in the papal encyclicals with Fr. Bernard W. Dempsey, S.J., as instructor. The group then offered its services, chiefly by providing speakers at the meetings of affiliated units, to the Missouri Branch.

Both the men's and women's district leagues in St. Louis have taken advantage of the offer, as have an increasing number of individual societies. Latest of these are the St. Peter's Benevolent Society, of Jefferson City, Mo., and the St. Anthony's Married Men's Sodality, St. Louis. Both courses of instruction are being conducted by Fr. Suren himself.

It is to be hoped that other sections will adopt a similar program. In the present confused times the axiom, study precedes action, is particularly pertinent.

On his return trip East via St. Paul, Mr. Charles Kraft, of New Jersey, visited Cottonwood, Idaho, where a local society is a brave outpost of the CV. While a guest of Mr. Joseph Kaschmitter, Mr. Kraft was requested to address a group of our people on Sunday evening, August 6th. "He stressed the interest the CV takes in the lot of the farmers and the workers," so one of our members in the western community writes, "and dwelt at some length on present day trends and conditions. Throughout his address, Mr. Kraft emphasized the efforts of the CV and the NCWU intended to counteract the evil influences active in our country at present."

The letter closes with the assurance: "The audience was greatly interested in and deeply appreciative of Mr. Kraft's instructive and timely words."—The value of a visit of this kind by a leading member of our organization to one of its outpost is of inestimable value. We would recommend to others to remember while on journeys the desirability of establishing contact with societies affiliated with the CV as did Mr. Kraft in this case.

Founded seventy-nine years ago, St. Michael's Benefit Society of Holy Redeemer Church, Madison, Wisconsin, has accumulated a considerable fund. Members felt it was possible, therefore, to increase the Death Benefit, payable to the heirs of members in case of their death. However, an assessment of twenty-five cents per

member is to be levied for this purpose. It was furthermore decided to permit members to increase sick benefits from one-half to the full rate. A physician's certification of good health is demanded in this case. Members sixty-five years of age or over are not included in this extension of benefits.

Eight societies of North Dakota contributed to the fund for the In Memoriam enrollment in the Central Verein of the late Bishop Wehrle. Those contributing were the Catholic Men's Union of North Dakota, St. Ambrosius Society and St. Anne's Altar Society of Devils Lake, St. Peter and Paul Society and Marien Verein of Strasburg, St. Xavier Society of Anamoose, St. Joseph's Verein of Sykeston, and St. John's Verein of Balta.

Sunday, July 16, was designated as Western Catholic Union Sunday in the Diocese of Belleville, Illinois. The plan to acquaint a larger number of Catholics with the type of insurance benefits offered by the Western Catholic Union was drawn up by a membership committee, comprising the officers of twelve branches of the organization located in the Belleville diocese. The Most Rev. Henry Althoff, Bishop of Belleville, approved the plan.

In addition to a new Free Leaflet, No. 93, a discourse on "Catholic Universality and National Interests," by the Rev. Stephen Fuchs, S.V.D., the Central Bureau distributed to the delegates at St. Paul "A Trilogy of Prayer for the Dying and the Dead," printed in two colors. It is intended to stimulate prayer not merely for the dead, whom to remember is natural, but also for those unfortunate members of the armed forces who may be awaiting death, mortally wounded and suffering intense pain and thirst. To pray for them in their desperate plight is an act of particular charity. It is they constitute the long list of the missing.

Even readers of a "men's magazine" will be interested in the report of the recent shower sponsored for the Poor Clare nuns by the NCWU District League of Chicago. For a total of more than half a ton of food was contributed by the members, hundreds of pounds of it rationed items of a high point value, such as canned fruits and vegetables.

The gift of these Chicago women represented a double sacrifice, of money and points. True charity in these days of shortages!

Not infrequently, *SJR* receives favorable comment from women readers. Writing from a city in New York State, Miss N. N. assures us: "I have enjoyed reading every issue of this very timely magazine, and shall look forward with a great deal of pleasure to reading future copies."

But how many of our members would think of soliciting a subscription from a woman? Let's say a school teacher, a librarian, a writer?



# DAS SOZIALE APOSTOLAT

## MEINE ERSTE ANSTELLUNG.

(Aus den Lebensnachrichten des hochw.  
Peter Koppers.)

**D**IE Guadalupe Kirche ist die zweite Kirche in Santa Fe. Nun das war doch eine Zurücksetzung für mich, von der Kathedrale, wo ich doch ohne Anstellung zwei Monate lang gelebt hatte, an eine andere Kirche. Der Empfang beim neuen Pfarrer war zuerst nicht vielversprechend, denn er sagte mir gleich: „Ich muss doch immer deutsche Assistenten haben.“ Da wurde ich rot im Gesicht und habe sofort geantwortet: „Ich bin auch nicht freiwillig gekommen, denn ich wollte an die Kathedrale und wenn Sie mich nicht haben wollen, gehe ich gleich wieder heim. Ich hab sowieso genug von Neu Mexiko.“ Da hat er gelacht und gesagt: „Bleib nur ruhig hier, die Deutschen sind gute Arbeiter.“

Seit der Zeit war ich ihm immer dankbar. Obgleich ich bei ihm mein Noviziat durchgemacht habe, war dieses das schönste Jahr, das ich in New Mexico zugebracht habe. Spanisch konnte ich fast garnicht und am ersten Samstage, ohne mir etwas zu sagen, nahm mich mein Pfarrer in die Kirche und stellte mich den versammelten Kindern vor. Dann gab er mir den Auftrag, Katechismus in Spanisch zu lehren und liess mich allein vor den Kindern stehen. Das kam mir ganz Spanisch vor, aber ich nahm den Katechismus, las die Gebete langsam vor und immer wieder bis die Stunde vorüber war. Nach der Stunde konnte ich schon das Vater Unser und das Gegrüset seist du Maria in Spanisch.

Auch musste ich jeden Donnerstag Abend mit ihm zum Zuchthaus fahren. Der Pfarrer hatte ein Buggy und ein grosses weisses Pferd, das stets vor Automobilen scheute. Damals waren nur wenige dieser Fuhrwerke in Santa Fe, aber jedesmal habe ich Todesangst ausgestanden auf der Fahrt, aber es geschah nichts, bis ich zum ersten Male allein fahren musste.

Jeden Montag Abend musste Religionsunterricht in Englisch in der Regierungs Indianerschule gehalten werden. Die Schule liegt ausserhalb Santa Fe und nachdem wir etliche mal zusammen da gewesen waren, sagte mir mein Pfarrer: „Das nächste Mal tust Du es allein.“ Ich protestierte, weil ich kein Englisch kannte. „Du musst es eben lernen“, und er gab mir ein Buch mit englischen

Katechismuserklärungen. Dann habe ich jeden Abend studiert bis tief in die Nacht hinein. Der Tag kam. Da ich Pferd und Wagen noch nicht allein handhaben konnte, fuhr ein Mexikanerjunge mit mir. Vierhundert Indianerkinder versammelten sich im Saale zum Religionsunterricht, und um Ordnung zu halten, waren immer einige Lehrerinnen dabei. Mit klopfendem Herzen stieg ich mutig auf die erhöhte Plattform und stotterte nachdem ich das Kreuzzeichen in deutscher Sprache gemacht hatte, ein Gebet. Keiner hat es verstanden, denn ich war ganz ausser Fassung. Ich hatte es auch in Deutsch gesagt. Mit dem Reste des Unterrichts kam ich gut durch, denn ich hatte eine lange Lektion auswendig gelernt und wenn ich stecken blieb, schaute ich ins Buch.

Nach drei Wochen musste ich in der Kirche predigen, und zwar in beiden Sprachen, Englisch und Spanisch. Dem Pfarrhause ungefähr gegenüber wohnte eine deutsche Familie und eine französische Frau, die einen Spanier geheiratet hatte. Jeden Montag Morgen schrieb ich aus einem Predigtbuche eine Englische und eine Spanische Predigt ab. Ging zu der deutschen Familie, deren Tochter Lehrerin war und gut Englisch konnte, und las die Predigt laut vor. Dann lernte ich die Sache auswendig und jeden Freitag und Samstag Abend habe ich sie auswendig vorgetragen. Wie gut ich es auch meinte, aber oft haben die Leute in der Kirche gelacht. Dasselbe tat ich mit der spanischen Predigt, ging zur französisch spanischen Familie und die Mutter, die ausgezeichnet Spanisch sprach, half mir getreulich. Ich konnte Deutsch und auch etwas Französisch, und so verstand ich immer, wenn ein Fehler entdeckt wurde. Dadurch habe ich aber flott gelernt und nach einigen Monaten war ich nicht mehr bange.

Mein Pfarrer besorgte immer die Kranken und oft musste er weite Reisen machen. Die letzte Station war etwa achtzig Meilen weit entfernt. Eines Samstag Abend kam ein Krankenruf. Bis auf drei Meilen konnte der Platz mit der Eisenbahn erreicht werden. Weil es Samstag war, musste ich gehen. Ich bekam alle nötigen Instruktionen über Wege und Ziel. Der Pfarrer ging mit zum Bahnhof und löste mir ein Billet und sah mich losfahren. Ich kam gegen zehn Uhr auf meiner Endstation an, musste aber noch drei Meilen über Land. Ein Mann im Buggy sollte mich erwarten. Ich verliess den Zug, aber da war keine Menschenseele zu finden. Alles war dunkel. Ich wanderte langsam die Dorfstrasse entlang und



hielt in der linken Hand eine kleine Handtasche, die Rechte hielt ich auf die Brust, wo ich den lieben Gott versteckt trug. Ich sah ein kleines Kirchlein. Ein Mann kam auf mich zu und sprach zu mir in Spanisch. Ich gab mir alle Mühe zu verstehen, aber, wie er das alles herunter raspelte, konnte ich nichts verstehen. Um ihn los zu werden, sagte ich in Spanisch: Ja Ja, Si, si. Da nahm er mich am Arme und führte mich zu einem Buggy. Ich stieg ein und so ging die Fahrt los. Wir mussten langsam fahren, denn es war stockdunkel und wie ich bemerkte ging es an Abgründen vorbei. Angst hatte ich keine. Schliesslich kamen wir an ein Haus und mir wurde bedeutet, auszu-steigen. Wie gross war mein Erstaunen, als ich in das Haus eintrat. Es war nur ein Zimmer, aber eine Türe führte wie mir schien in die kleine Küche. Ein gutes hölzernes Bett stand in einer Ecke des Zimmers und daneben ein wackeliger Stuhl, auf dem aber niemand Platz genommen hatte. In der entgegengesetzten Ecke des Zimmers lag eine Person auf einer alten Matratze gleich auf dem Boden und rund um die andere Hälfte des Zimmers kauerte auf dem Boden eine Frau nach der anderen. Einige, so schien es mir, müssen am Rauchen gewesen sein als ich eintrat, denn ein paar angerauchte Cigarretten lagen auf dem Boden. Ich konnte in Spanisch grüssen und so ging ich denn gleich auf die Kranke zu. Da die Frauen keine Miene machten, sich zu erheben und das Zimmer zu verlassen, so machte ich ein Zeichen, mich allein mit der Kranken zu lassen. Das wirkte. Wie ich mit ihr fertig wurde, weiss ich nicht, aber wir verstanden uns, wenigstens im Notwendigsten. Nach der Beichte konnte ich nichts mehr machen, denn die Frau war nicht sehr krank, konnte ihr deshalb nicht die heilige Kommunion geben. Ich zog ein spanisches Gebetbuch hervor und liess die ganze Gesellschaft wieder ins Zimmer und habe dann aus dem Gebetbuch vorgebetet bis nach Mitternacht, und dann reichte ich ihr die heilige Kommunion. Da war sie wenigstens nüchtern. Dadurch habe ich aber den letzten Zug verpasst, was mir endlich klar gemacht wurde. In Verzweiflung setzte ich mich an der Seite des Bettes auf den Stuhl und betrachtete mir die ganze Situation; da kam mir der Gedanke, dass wenn ich hier bleiben müsse, müsse ich auch irgendwo schlafen. Da niemand eine Miene machte, mir zu helfen, so zeigte ich auf das Bett und das brachte Bewegung in die Gesellschaft. Einige verliessen das Zimmer, aber, wie ich glaube, die Angehörigen der Kranken fingen an, alles von dem Bette herunter zu nehmen, ungefähr

sechs Matratzen, die eine nach der anderen auf dem Boden ausgebreitet wurden. Eine Matratze blieb auf dem Bette liegen, weisse Leinentücher, eine Decke und ein rundes Kopfkissen wurden zurechtgelegt, und dann wurde mir bedeutet, dass dies mein Bett sei. Alle verliessen das Zimmer, und so legte ich mich ins Bett, behielt aber zur Vorsicht meine Strümpfe und meine Hosen an. Ich war kaum im Bett, da kommt die ganze Gesellschaft wieder herein, und eine nach der anderen legte sich auf eine der Matratzen. Ich habe meine Augen nur halb zugeschlossen, denn die ganze Geschichte war mir neu. Anfangs konnte ich nicht schlafen und ich habe darüber nachgedacht, wie arme Leute leben müssen und wie dankbar diejenigen sein sollten, denen der liebe Gott sogar irdische Wohltaten erweist, und nach meiner Ansicht verdienen viele es nicht. Da ich am folgenden Sonntag wegen Verspätung des Nachtzuges keine Messe lesen konnte — doch zu meinem grössten Leidwesen — überlegte ich, wie die Leute zu benachrichtigen seien, damit ich ihnen in der kleinen Kapelle einige Gebete vorzulesen vermöchte. Als ich morgens aufwachte, war das Zimmer leer und die Vögel ausgeflogen, nur in der Ecke schlief noch sanft die Kranke. Ich stand ruhig auf, sagte ein kurzes Gebet und ging auf die Suche nach einer Tasse Kaffee, die auch schon in der kleinen Küche fertig stand und eine grosse Tortilla (hart auf dem Ofen gebackenes Brot) daneben. Derselbe Mann brachte mich wieder zum Zuge, und ich kam glücklich in Santa Fe an. Das war meine erste Erfahrung, die ich nie vergessen werde. Da fühlt man sich als Priester und ist froh unter den Armen zu arbeiten.

Mein Pfarrer wurde während der Woche von seinen Verwandten in Frankreich benachrichtigt, dass seine Anwesenheit notwendig sei wegen der Krankheit seines Vaters. So reisste er am Sonntag Abend ab und ich wurde als stellvertretender Pastor ernannt. Das wollte ich nicht, aber ich musste. Der Grund war dieser. Der Pfarrer hatte ein neues Pfarrhaus angefangen zu bauen und in der Zwischenzeit mussten wir eben wohnen wie wir konnten. Er hatte sich in die Sakristei eingebürgert und ich wohnte in einem langen Gebäude, das vorher als Stallung gedient hatte. Da war ebenfalls die Küche und das kleine Esszimmer. Die alte Haushälterin kam jeden Morgen und ging abends wieder nach Hans. Das Haus weiter zu bauen, schien mir eine Unmöglichkeit. Der Pfarrer sagte mir, dass er das auch nicht von mir erwarte. So war ich ruhig.

(Fortsetzung folgt)



## Ein Kinderfreudiges Volk.

**D**AS junge Australien, noch menschenleer, und ebenso Neu Seeland, sträubten sich gegen den Kinderzuwachs. Mit Demokratie und Arbeitergesetzgebung allein wird das Glück eines Volkes noch nicht geschaffen. Finnland dagegen, dessen Volk sich so mannhaft wehrt Russland gegenüber, besitzt jene Kinderfreudigkeit, die vom Mut zu leben zeugt. Wie so oft schon in der Weltgeschichte, scheint sich hier zu zeigen, dass eine grosse nationale Kraftanstrengung auch dem ganzen übrigen Leben einen neuen Schwung verleiht.

Im März 1940 ging der erste blutige finnisch-russische Krieg zu Ende. Der Krieg brachte Finnland eine Niederlage und einen empfindlichen Gebietsverlust. Gewaltige Schulden lasteten auf dem Staat. Und wie ist seine Bevölkerungsbewegung? Im Frühjahr 1940 war die Geburtenziffer sehr hoch und im Mai desselben Jahres erreichte sie einen höheren Stand, als in irgend einem Monat der letzten zehn Jahre. In Übereinstimmung damit übertraf die Anzahl der Geburten im ersten Halbjahr 1940 mit etwas über 41,000 die entsprechende Zahl des Vorjahres von 39,283 um rund 5 Prozent. In der zweiten Jahreshälfte begann dann freilich fortschreitend die Einziehung der Männer zum Militärdienst seit dem Herbst 1939 fühlbar zu werden. Infolgedessen ergab sich im Oktober die niedrigste Geburtenzahl mit 3400 oder noch nicht einmal der Hälfte des Standes der Frühlingsmonate. Im zweiten Halbjahr 1940 wurden 24,700 Geburten gegenüber 38,881 in der entsprechenden Vorjahreszeit gezählt, was einen Rückgang um nicht weniger als 37 Prozent bedeutet.

Nachdem im März 1940 der finnisch-russische Krieg beendet war, schnellte die Geburtenziffer neun Monate später, zu Anfang 1941, sofort wieder stark hinauf. Im Februar 1941 wurde sogar mit 7453 Geburten ein Maximum erreicht, und für das erste Vierteljahr 1941 wurde mit 21,300 Geburten sogar die entsprechende Zahl des Jahres 1939 von 16,664 um ein beträchtliches überschritten. Soweit Angaben vorliegen, hielten sich die Geburtszahlen auch im folgenden Jahre auf voriger Höhe. Der nun noch währende Krieg wird ohne Zweifel ungünstig gewirkt haben auch in dieser Hinsicht. Doch selbst wenn das finnische Volk unterliegen sollte im ungleichen Kampf, sein Lebenswille wird sich als unbesiegbar erweisen. Die Römer hatten zu einer Zeit ihre Herrschaft bis an den Rhein ausgedehnt. Am Ende

siegten die fruchtbaren Barbaren über das kinderarme Rom.

Wir werden uns nie zu dem Grundsatz verstehen können: „Meine für Gott verrichtete Arbeit ist mein Gottesdienst und mein Gebet, und darum liegt wenig daran, ob ich daneben regelmässig auch noch im strengen und ausschliesslichen Sinne, so dass ich die Arbeit für diese Zeit ruhen lasse, mich mein Kämmerlein oder sonstwohin ins Gebet vor Gott beuge.“ Diesen und jeden ähnlich lautenden Grundsatz werden wir vielmehr als eine sehr grosse und gefährliche Täuschung erkennen und uns davor hüten. Wenn die Arbeitslast, die wir tragen müssen, uns innerlich erdrückt, so dass wir einfach nicht mehr fähig sind zu beten und Gott zu loben — aus Uebermüdung und dgl. —, so ist das Verkehren des wahren Schöpfungssinnes in einen wirklichen und sehr bedauerlichen Unsinn: das in seinem Dasein höchst sinnvolle Gotteskind sinkt zu dem wenig sinnvollen Dasein eines rechten Betriebsmenschen herab.

MARIANUS MÜLLER, O.F.M.

„Gotteskinder vor dem Vater,  
Ihr Werden, Sein und Leben“

## Contributions for the Library

### General Library

CENTRAL CATHOLIC LIBRARY, Dublin, Eire: Twenty-First Annual Report for 1943-44. Dublin.—MR. T. J. DENGLE, N. Y.: Brooks, Sidney. American Aid to Germany, 1918-1923. N. Y., 1943.—WM. POHL, Minn., St. Paul, Minn.: Pioneer Press and Dispatch Cartoons from Jan. 1 to June 30, 1944. Mounted and bound by donor.—MR. FRANK SENSE, Mo.: Belloc, Hilaire. The Restoration of Property.—MR. GEORGE J. STOECKER, Ill.: Vol. I to XI, the *Illinois Catholic Historical Review*; Vols. I and II, *Mid-America*.—REV. ARTHUR RISS, Mo.: Schlegel, P. Lep, Kardinal Mariano Rampolla del Tindaro—1843-1913; Miller, Rene Fülöp, Macht und Geheimnis der Jesuiten; Notges, P., S.J., Katholizismus und Kommunismus; Watter, Helen von, Eine deutsche Frau erlebt Sowjetrussland; Eisele, Dr. Hans. Bilder aus dem Kommunistischen Ungarn; Goldsmitt, Franz, Sowjet—Russland; Ber, Prof. Dr. Ludwig, Was Sagt Sowjet Russland von sich Selbst?; Nilostonski, R., Der Bluttausch des Bolschewismus; Sinzig, Peter, O.F.M., Lebendig begraben; Baltz, Hugo, Die österreichische Verfassung und das Konkordat; Gedanken und Erinnerungen.

### Library of German-Americana

REV. J. J. SCHAGEMANN, C.Ss.R., Md.: One Hundred Years in New Orleans, La., Centenary Souvenir, Redemptorist Fathers, Jan. 12-14, 1944; Byrne, John F., C.Ss.R., A Golden Harvest. Church of Our Lady of Perpetual Help, Buffalo, N. Y.—REV. J. C. PLUMPE, Ph.D., Wash., D. C.: Do. do. Vivum Saxum, Vivi Lapides. The Concept of "Living Stone" in Classical and Christian Antiquity. Reprinted from *Traditio*, Vol. I, 1943.—MR. M. B. MENNIGES, Mo.: Centennial Jubilee, 1844-1944, Church of St. Vincent de Paul, St. Louis, Mo.



## Acknowledgment of Monies and Gifts Received

### Central Bureau Emergency Fund

Jos. Derbacher, Conn., \$5; St. Charles Conference Society, St. Vincent de Paul, Detroit, Mich., \$3; J. N. Jantz, Mich., \$2; per Minn. Branch CCV, \$25; J. B. Leber, N.J., \$1; Mrs. G. Wollschlager, Conn., \$2; Rev. A. C. Schnellenberger, Ind., \$7; Mrs. F. Schmidt, Tex., \$1; St. Charles Deanery District League, CU of Mo., \$25; Rev. M. Schmitz, Ind., \$4; R.C.K. of St. George, Indianapolis, Ind., \$15; J. A. Devlin, Kans., \$10.50; CWU of Brooklyn, N. Y., \$10; M. R. Neck, Wis., \$1; CWU of North Dakota, \$10; H. P. Ross, Mo., \$2; St. Francis Borgia School Society, Washington, Mo., \$5; Total to including August 19, 1944, \$128.50.

### Donations to Central Bureau

Rev. Joseph S. Mernan, Penn., \$1; Maryland Branch CWU, \$5; Rev. Jos. Wuest, C.S.Sp., Mich., \$5; Sundry minor items, \$2.02; Total to including August 19, 1944, \$13.02.

### Central Bureau Expansion Fund

Estate Willibald Eibner, Minn., \$500; Rev. A. J. Stengel, Ill., o/a Life Membership, \$25; Cath. Union of Missouri, for In Memoriam Frank Scheffer, \$65.50; Rev. A. M. Kammer, Wis., balance for Life Membership, \$25; John L. Steinbugler, N. Y., for Life Membership, \$100; Leo A. Metten, Calif., for Life Membership, \$100; Henry Strachbein, Mich., for In Memoriam, \$100; Rev. Jos. F. May, Pa., o/a Life Membership, \$30; Andrew Zipf, Mo., In Memoriam, \$100; Rev. Jos. Hensbach, S. D., \$14; F. Wm. Kersting, Pa., o/a Life Membership, \$30; Rev. F. J. Buechler, N. Y., o/a Life Membership, \$25; Very Rev. Clement Neubauer, O.F.M., Cap., Mich., for Life Membership, \$100; Mrs. Noxon Toomey, Ill., \$10; State League of North Dakota for In Memoriam, Most Rev. Vincent Wehrle, O.S.B., D.D., \$100; John Charles Dielmann, In Memoriam, \$100; Maria Dielmann, In Memoriam, \$100; Total to including August 19, 1944, \$1524.50.

### St. Elizabeth Settlement

From children attending, \$548.49; United Charities, Inc., \$1229.75; Int. Income, \$50.50; Surplus Food Administration, \$92.56; Total to including August 19, 1944, \$1921.30.

### Catholic Missions

Alphonse Schneiderhahn, Mo., \$100; Peter Mohr, Kans., \$10; Rev. J. A. Vogelweid, Mo., \$318; Mrs. M. Moore, Calif., \$200; Miss M. Keusenkothen, Mo., \$10; N. N., St. Louis, \$4; N. N. Mission Fund, Ind., \$50; Rev. B. Wubbe, Ill., \$3; Rev. J. Wallrap, Mo., \$20; Mrs. Mary Filser Lohr, N. Y., \$10; Mrs. Emma Schork, N. Y., \$25; CWU of Brooklyn, N. Y., \$17; CWU of N. Y., \$15; Mrs. C. Schmidt, N. Y., \$10; N. J. Branch NCWU, \$27.12; Sisters of Christian Charity, Pottsville, Pa., \$5; S. Stuve, Mo., \$1; Mrs. Ch. Robben, Nebr., \$3.01; Henry Renschen, Ill., \$2; St. Elizabeth Guild, New York, \$25; Total to including August 19, 1944, \$855.13.

### Chaplain's Aid Fund

Ladies Auxiliary Cath. Kolping Society, New York, \$10; Jos. Derbacher, Conn., \$5; M. Heinemann, Wis., \$1; N. N., New York, 2; St. Charles Hospital, Aurora, Ill., \$1; Miss M. Hoppmann, Ill., \$1; Penny Collection St. Francis de Sales Benevolent Society, St. Louis, \$1.38; Volksverein of Philadelphia, \$35; CWU of New York, \$25; F. Blied, Wis., \$10; Rev. G. Duda, Tex.,

## SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

### CATHOLIC CHURCH and Institutional Properties

*Offerings of various issues mailed on request*

### BITTING, JONES & CO., Inc.

Ambassador Bldg. Central 4888

411 North Seventh Street

SAINT LOUIS, 1, MO.

\$2.90; Sale of books, \$1.50; New Jersey Branch NCWU, \$27.12; H. C., Cincinnati, Ohio, \$25; Dist. League of St. Louis CWU, \$8; Franciscan Fathers, Indianapolis, Ind., \$5; Total to including August 19, 1944, \$160.90.

### Gifts in Kind

were received from the following men and organizations of men (including receipts of August 19):

Articles for Church and Sanctuary Use from: Rev. E. P. Fussenegger, Pa., (1 set altar cards, 1 missal defunctorum, 1 set breviaries, 1 cross, 1 incense boat, 1 censer, 4 sick call burses, 3 burses, 2 albs, 2 complete white vestments, 2 stoles, 2 priests' surplices, 2 boys' surplices).

Wearing Apparel, from: S. Stuve, Mo., (used clothing, 8 prs. shoes, 3 hats); Rev. Leo P. Henkel, Ill., (2 ctns. clothing, 14 prs. shoes); Schuette and Fritsch Families, Mo., 1 ctn. clothing, 6 prs. shoes).

Books, from: Rev. P. Landsmann, La., (3 ctns.); C. F. Gerhard, Pa., (8); F. W. Sense, (53); Henry Althoff, Mo., (43); Rev. A. A. Riss, Mo., (68); Rev. B. Wubbe, Ill., (15).

Magazines and Newspapers, from: Very Rev. Geo. Hildner, Mo., Chancellor's Office, Mo., (magazines); Catholic Aid Association of Minn., (magazines); S. Stuve, Mo.; T. Miering, Ill.

Miscellaneous, from: Chancellor's Office, (23 prayer books); S. Stuve, Mo., (clothes pins); Catholic Aid Association of Minn., (1 crucifix, 1 cross, 10 rosaries, 10 decks playing cards); Very Rev. Msgr. A. T. Strauss, Mo., (2 statues, 2 covers, prayer books); Rev. A. A. Riss, Mo., (pamphlets); Rev. B. Wubbe, Ill., (pamphlets).

## WHERE THE FUEL GOES



**AN ARMY TRANSPORT  
burns 33,000 gallons of fuel oil  
a day.**